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A MYTHOLOGICAL, ETYMOLOGICAL, AND HISTORICAL DICTIONARY;

EXTRACTED FROM THE

ANALYSIS

OF

ANCIENT MYTHOLOGY.

by J. Bryant

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VICAR OF THORNBURY, GLOUCESTERSHIRE,
AND
PREBENDARY OF EXETER.

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MUSEUM
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TO

SIR GEORGE BAKER, BART.

F.R.S. F.A.S.

PRESIDENT

OF THE ROYAL COLLEGE OF PHYSICIANS,

AND

PHYSICIAN IN ORDINARY

TO THEIR MAJESTIES;

THE FOLLOWING COMPILEMENT

IS,

WITH ALL RESPECT AND REGARD,

DEDICATED,

BY HIS MOST OBEDIENT

AND OBLIGED SERVANT,

WILLIAM HOLWELL.

PREFACE.

THE ANALYSIS OF ANCIENT MYTHOLOGY *in three Volumes Quarto, by* JACOB BRYANT, Eſq; *is a work of the deepeſt erudition, and moſt juſtly held in the higheſt eſtimation by the learned. It is alſo a work of Price; and therefore not eaſily obtained by many, however deſirous they may be of gaining further inſight into Sacred and Profane hiſtory, &c. For which reaſon it was thought, that a Compendium of the above work (together with ſome extracts from a treatiſe by the ſame learned Gentleman, intitled,* Obſervations upon the ancient hiſtory of EGYPT) *would not be unacceptable. Moreover it was apprehended, that the better way to execute this deſign would be by throwing ſuch Compendium into the form of a Dictionary, as thereby the ſeveral Articles would be more readily found and conſulted; paſſages which*

occur upon the ſame ſubject in different places of the three Volumes, would be better ſeen and comprehended. An Index is ſubjoined, which though unuſual, was judged to be neceſſary; there being many Terms of importance, which could not properly make diſtinct articles of themſelves: and many, which although they do, yet occurring in other places, give further inſight into the ſubject.

The Compiler flatters himſelf that the following ſheets will be of ſome ſervice to the young beginner, as a kind of Initiatory Compendium: to the more learned and informed they are ſubmitted only as ſhort references to the Original Work. Some repetitions muſt neceſſarily occur; ſhould there be any unneceſſary ones, let ſuch be imputed to the Compiler's inattention; for which he begs the Reader's pardon.

That the common Pantheons, Theogonies, &c. are filled with the greateſt inconſiſtencies, and abſurdities, not to add indecencies, every one muſt be ſenſible: alſo, how very difficult it is to eradicate opinions imbibed in the early part of life. Of this Mr. B. very juſtly complains, and laments that ſo many learned men, ſuch as Cumberland, Uſher, Pearſon, Petavius, Scaliger, *with many others, and among the foremoſt the great* Newton, *could not entirely diveſt themſelves of their prejudices.*

We

We are, *ſays he* (*Vol. I. p.* 453.) ſo imbued in our childhood with notions of Mars, Hercules, and the reſt of the celeſtial outlaws, that we ſcarce ever can lay them aſide. We abſolutely argue upon Pagan principles: and though we cannot believe the fables, which have been tranſmitted to us; yet we forget ourſelves continually; and make inferences from them, as if they were real. In ſhort, till we recollect ourſelves, we are Semipagans. It gives one pain to ſee men of learning, and principle, debating which was the Jupiter who lay with Semele; and whether it was the ſame, that outwitted Amphitrion. This is not, ſays a critic, the Hermes who cut off Argus's Head; but one of later date who turned Battus into a ſtone. I fancy, ſays another, this was done, when Iö was turned into a Cow, &c. Were it not invidious, I could ſubjoin names to every article, which I have alledged; and produce numberleſs inſtances to the ſame purpoſe.

The deſign of Mr. BRYANT *in the* ANALYSIS *will be beſt known from his own words. Preface to Vol. I. p. vi.* It has been obſerved by many of the learned, that ſome particular family betook themſelves very early to different parts of the world; in all which they introduced their rites, and religion, together with the cuſtoms of

their country. They repreſent them as very knowing and enterprizing; and with good reaſon. They were the firſt who ventured upon the ſeas, and undertook long voyages. They ſhewed their ſuperiority and addreſs in the numberleſs expeditions, which they made, and the difficulties, which they ſurmounted. Many have thought that they were colonies from Egypt, or from Phenicia; having a regard only to the ſettlements made in the weſt. But colonies of the ſame people are to be found in the moſt extreme parts of the eaſt: where we may obſerve the ſame rites and ceremonies, and the ſame traditional hiſtories, as are to be met with in their other ſettlements. The country called Phenicia could not have ſufficed for the effecting all, that is attributed to theſe mighty adventurers. —— They were the deſcendants of Chus: and called Cuthites, and Cuſeans. They ſtood their ground at the general migration of families: but were at laſt ſcattered over the face of the earth. They were the firſt apoſtates from the truth; yet great in worldly wiſdom. They introduced, wherever they came, many uſeful arts; and were looked up to, as a ſuperior order of beings: hence they were ſtiled Heroes, Dæmons, Heliadæ, Macarians. They were joined in their expeditions by other nations; eſpecially by the collateral branches of their family, the Mizraim, Caphtorim,

Caphtorim, and the ſons of Canaan. Theſe were all of the line of Ham, who was held by his poſterity in the higheſt veneration. They called him Amon: and having in proceſs of time raiſed him to a divinity, they worſhiped him as the Sun; and from this worſhip they were ſtiled Amonians.——They were a people, who carefully preſerved memorials of their anceſtors; and of thoſe great events, which had preceded their diſperſion. Theſe were deſcribed in hieroglyphics upon pillars and obeliſks: and when they arrived at the knowledge of letters, the ſame accounts were religiouſly maintained in their ſacred archives, and popular records. *v. Euſeb. Præp. Evang. l.* 1. *c.* 9. *p.* 32.

Upon enquiry we ſhall find, that the Deluge was the grand epocha of every ancient kingdom. It is to be obſerved, that when colonies made any where a ſettlement, they ingrafted their antecedent hiſtory upon the ſubſequent events of the place. And as in thoſe days theſe could carry up the genealogy of their princes to the very ſource of all; it will be found, under whatever title he may come, that the firſt king in every country was Noah. For as he was mentioned firſt in the genealogy of their princes, he was in after-times looked upon as a real monarch: and repreſented as a great traveller, a

mighty conqueror, and ſovereign of the whole earth. This circumſtance will appear even in the annals of the Egyptians: and though their chronology has been ſuppoſed to have reached beyond that of any nation, yet it coincides very happily with the accounts given by Moſes.

I ſhall endeavour to compare ſacred hiſtory with profane, and prove the general aſſent of mankind to the wonderful events recorded. My purpoſe is not to lay ſcience in ruins; but inſtead of deſolating to build up, and rectify what time has impaired: to diveſt mythology of every foreign and unmeaning ornament; and to diſplay the truth in its native ſimplicity: to ſhew, that all the rites and myſteries of the Gentiles were only ſo many memorials of their principal anceſtors; and of the great occurrencies, to which they had been witneſſes. Among theſe memorials the chief were the ruin of mankind by a flood; and the renewal of the world in one family. They had ſymbolical repreſentations, by which theſe occurrencies were commemorated: and the ancient hymns in their temples were to the ſame purpoſe. They all related to the hiſtory of the firſt ages; and to the ſame events, which are recorded by Moſes.—

As

As the Amonians betook themſelves to regions widely ſeparated; we ſhall find in every place, where they ſettled, the ſame worſhip and ceremonies, and the ſame hiſtory of their anceſtors. There will alſo appear a great ſimilitude in the names of their cities and temples: ſo that we may be aſſured, that the whole was the operation of one and the ſame people.—

It appears to me, as far as my reading can afford me light, that moſt ancient names, not only of places, but of perſons, have a manifeſt analogy. There is likewiſe a great correſpondence to be obſerved in terms; and in the titles, which were of old beſtowed on magiſtrates and rulers. The ſame obſervation may be extended even to plants, and minerals, as well as to animals; eſpecially to thoſe, which were eſteemed at all ſacred. Their names ſeem to be compoſed of the ſame, or ſimilar elements; and bear a manifeſt relation to the religion in uſe among the Amonians, and to the deity, which they adored. This deity was the Sun: and moſt of the ancient names will be found to be an aſſemblage of titles beſtowed upon that luminary. Thence there will appear a manifeſt correſpondence between them.—

If it ſhould be aſked; How is it poſſible that the deſcendants of one branch only ſhould extend themſelves ſo widely, and perform ſuch mighty works, as are attributed to them? the anſwer given is, That the ſons of Chus were an ingenious and knowing people; and at the ſame time very prolific. They combined with others of the ſons of Ham, and were enabled very early to carry on an extenſive commerce, and to found many colonies; ſo that they are to be traced in the moſt remote parts of the earth.—We are informed by Moſes (*Gen. x.*) when he enumerates the principal perſons, by whom the earth was peopled, that Ham had thirty and one immediate deſcendants, all of them heads of families, when Shem had but twenty ſix; and fourteen only are attributed to Japhet.—Note: on account of the comparative ſmallneſs to be obſerved in the line of Japhet, that encouraging prophecy was given, that Japhet ſhould be enlarged. *God ſhall enlarge Japhet.* This, within theſe few centuries, has been wonderfully completed. Vol. III. p. 175.

Towards the cloſe of the third volume (*p.* 595.) Mr. BRYANT *has introduced two prayers taken from the Zend-Aveſta* (*the former from vol.* 3. *p.* 17. *the latter from vol.* 2. *p.* 424.) *As they are*

are extremely curious, it is preſumed that the Reader will not be diſpleaſed to ſee them here alſo inſerted.

The Flood was looked upon as a great bleſſing; for from thence proceeded the plenty, with which the preſent world is bleſt. There ſeems to have been a notion, which of old prevailed greatly, that the Antediluvian world was under a curſe, and the earth very barren. Hence the ancient Mythologiſts refer the commencement of all plenty, as well as of happineſs in life, to the æra of the Deluge. And as the means by which mankind, and the fruits of the earth were preſerved, had been of old deſcribed in hieroglyphics; people in time began to loſe ſight of the purport; and miſtake the ſubſtitute for the original. Hence inſtead of the man of the earth, and the great huſbandman, they payed their veneration to the ſymbolical ox: and all that had been tranſmitted concerning the lunar machine, they referred to the moon in the heavens. This we learn from the prayers of the Brahmins and the Parſees; in which may be diſcovered the traces of ſome wonderful truths.

NEAESCH DE LA LUNE.

A PRAYER OF THE PARSEES.

JE prie Ormuſd, je prie * Amſchaſpands, je prie la Lune, qui garde la ſemence du Taureau; je prie en regardant en haut, je prie en regardant en bas.—Que la Lune me ſoit favorable, elle, qui conſerve la ſemence du Taureau: qui a été créé unique, et dont ſont venus des animaux de beaucoup d'eſpeces: je lui fais izeſchné, et néaeſch, &c. Je prie Ormuſd, je prie Amſchaſpands, je prie la Lune, qui garde la ſemence du Taureau, &c. Comme la Lune croît, elle décroît auſſi: pendant quinze jours elle croît; pendant quinze jours elle decroît. Lorſqu'elle croît, il faut la prier; lorſqu'elle decroît, il faut la prier: mais ſur-tout, quand elle croît, on doit la prier. Lune, qui augmentes, et diminues, toi Lune, qui gardes la ſemence du Taureau, qui es ſainte, pure, et grande, je te fais izeſchné.

Je regarde en haut cette Lune: j'honore cette Lune, qui eſt élevée: je regarde en haut la lumiere de la Lune: j'honore le lumiere de la Lune, qui eſt élevée.

* *Les ſept premieres Eſprits céleſtes.*

Lorſque la lumiere de la Lune répand la chaleur, elle fait croitre les arbres de couleur d'or; elle multiplie la verdure ſur la terre avec la nouvelle Lune, avec la pleine Lune viennent toutes les productions.

Je fais izeſchné à la nouvelle Lune, ſainte, pure et grande; je fais izeſchné à la pleine Lune, ſainte, pure et grande.

Je fais izeſchné à la Lune, qui fait tout naitre, qui eſt ſainte, pure et grande; j'invoque la Lune, qui garde la ſemence du Taureau, &c.

A PRAYER

Of the ſame nature to the ſacred BULL.

ADRESSEZ votre priere au Taureau excellent: adreſſez votre priere au Taureau pur: adreſſez votre priere à ces principes de tout bien: adreſſez votre priere à la pluie, ſource d'abondance: adreſſez votre priere au Taureau devenu pur, céleſte, ſaint, qui n'as pas été engendré; qui eſt ſaint.

Lorſque

Lorſque Djé ravage le monde, lorſque l'impur Aſchmogh affoiblit l'homme, qui lui eſt dévoué, l'eau ſe répand en haut: elle coule en bas en abondance: cette eau ſe réſout en mille, en dix mille pluies. Je vous le dis, ô pur Zoroaſtre, que l'envie, que la mort ſoit ſur la terre: l'eau frappe l'envie, qui eſt ſur la terre: elle frappe la mort, qui eſt ſur la terre. Que le Dew Djé ſe multiplie; ſi c'eſt au lever du ſoleil, qu'il déſole le monde, la pluie remet tout dans l'ordre, lorſque le jour eſt pur.—Si c'eſt la nuit, que Dje déſole le monde, la pluie rétablit tout au (gâh) Oſchen. Elle tombe en abondance: alors l'eau ſe renouvelle, la terre ſe renouvelle; les arbres ſe renouvellent, la ſanté ſe renouvelle; ce qui donne la ſanté, ſe renouvelle.

Lorſque l'eau ſe répand dans le fleuve Voorokeſché, il s'en éleve (une partie, qui tombant en pluie) mêle les grains avec la terre, et la terre avec les grains. L'eau, qui s'éleve, eſt la voie de l'abondance: les grains donnés d'Ormuſd naiſſent, et ſe multiplient. Le Soleil, comme un courſier vigourouz, s'elance avec majeſté du haut de l'effrayant *Albordj*, et donne la lumiere au monde. De cette montagne, qu'il poſſede, montagne donnée d'Ormuſd, il domine ſur le monde; qui eſt la voie aux deux deſtins, ſur les grains donnés en abondance,

abondance, et ſur l'eau. Soit qu'auparavant vous ayez fait le mal, ou qu'auparavant vous ayez lû la parole excellente, je fais naître pour vous tout en abondance; moi, qui vous lave alors avec l'eau.—Par l'eau je purifie mille choſes, que je vous ai données, &c.

Lorſque l'eau ſe répand dans le fleuve Voorokeſché, il s'en éleve une partie, qui tombant en pluie, mêle les grains avec la terre, et la terre avec les grains. L'eau, qui s'eleve, eſt la voie de l'abondance. Tout croît, tout ſe multiplie ſur la terre donnée d'Ormuſd. La Lune, dépoſitaire de la ſemence du Taureau, s'elance avec majeſté du haut de l'effrayant *Albordj*, et donne la lumiere au monde. De cette montagne, qu'elle poſſede, montagne donnée d'Ormuſd, elle domine ſur le monde, qui eſt la voie aux deux deſtins, ſur les grains donnés en abondance, et ſur l'eau, &c. &c.

(P. 475.) Lorſque l'eau ſe répand dans le fleuve Voorokeſché, &c.—Ce cruel Djé, maître de magie, s' éleve avec empire; il veut exercer ſa violence; mais la pluie éloigne Aſcheré; éloigne Eghoüere, elle éloigne Eghranm, &c. elle éloigne l'envie, elle éloigne la mort.—Elle

éloigne

éloigne la * Couleuvre; elle éloigne le menſonge; elle éloigne la méchanceté, la corruption, et l'impureté, qu' Ahriman a produites dans les corps des hommes.

We may perceive, that the Moon, and the ſacred Steer, were two principal emblems in the Pagan world. And though the mythology of the more eaſtern countries has hitherto appeared obſcure, and even unintelligible: yet by the light, which we have obtained from the writings of Greece, it is now rendered ſufficiently plain: ſo that the main purport may be eaſily underſtood. It is to be obſerved alſo (ſee the quotations, p. 588, &c. of Vol. III.) that there were two perſons alluded to under the ſame character, called in the Zend-Aveſta l'Homme Taureau: both of whom were looked upon as the authors of the human race. It is probable, that the like was intended in the Apis and Mneuis of Egypt: and that in theſe characteriſtics, there was originally a twofold reference. By the for-

* *In another part of the Zend-Aveſta mention is made of this Serpent. Ormuſd, le juſte Juge, dit à Nérioſengh.—Après avoir fait ce lieu pur, dont l' éclat ſe montroit au loin, je marchois dans ma grandeur; alors la Couleuvre m' apperçut: alors cette Couleuvre, cette Abriman, plain de mort, produiſit abondamment contre moi, neuf, neuf fois neuf, neuf cens, neuf mille, quatre-vingt-dix mille envies. Vendidad Sadi. vol.* ii. *p.* 429.

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mer was perhaps ſignified our great Progenitor, from whom all mankind has been derived; by the other was denoted the Patriarch in whom the world was renewed.

The Compiler is ſenſible, that ſeveral learned perſons differ from Mr. BRYANT *as to ſome of his Poſitions and Etymologies. All however, who have a real regard for the Sacred Writings, and the Truths therein contained, muſt ſurely feel themſelves highly endebted to Him: as he omits no opportunity of elucidating thoſe Writings, and of confirming their Authenticity.*

I cannot conclude, without returning my ſincere thanks to Sir GEORGE BAKER *for the honour he has done me, by allowing me to ſubmit the following Compilement to Public View under the Protection of his Name.*

A MYTHO-

A

MYTHOLOGICAL, &c.

DICTIONARY.

A.

A B,

SIGNIFIES a Father, ſimilar to אב of the Hebrews. It is often found in compoſition, as in Ab-el, Ab-on, Ab-or. I. 12. Although it generally ſignifies a Father, yet it ſometimes means a Serpent, and is indifferently pronounced Ab, Aub, Ob. I. 477. Ab and Adir, means the Serpent deity Addir, the ſame as Adorus. I. 49. Abaddir, which ſhould be expreſſed Abadir, and ſeems to be a variation of Ob-Adur, ſignifies the Serpent god *Orus*. Saturn was ſuppoſed to have ſwallowed a ſtone, called Ab-Adur, from the deity repreſented by it. I. 476.

ABADON, or ABADDON,

Signifies the Sun, the ſame with Apollo. I. 18. Apocal. c. 9. v. 11.—c. 20. v. 2. It alſo ſignifies *Serpens Dominus*, vel *Serpens Dominus Sol.* I. 477.

ABDERUS,

The founder of Abdera, is ſuppoſed to have fallen a victim to horſes. II. 33. Abdera, ſignifies the place of Abdir, a contraction of Abadir, the Serpent deity Ad-ur, or Adorus. I. 34.

AB-EL-EON,

Pater Summus Sol, or *Pater Deus Sol.* Voſſius with reaſon thinks that the Abelion of the eaſt was the Apollo of Greece and Rome. Apollo was anciently Apello, as Homo, Hemo, &c. I. 17. Voſſ. de Idol. v. 1. l. 2. c. 17. p. 391.

ABIS,

The Egyptian Crane, for its great ſervices, was held in high honour, being ſacred to the god of light: the Greeks expreſſed it Ibis. It was alſo called Keren; by the Greeks Γερανος, the noble bird, being moſt honoured of any. It was a title of the Sun himſelf. I. 47.

ABOR, ABORUS, ABORRAS,

Compounded from Or or Ur, a title often given to Chus by his deſcendants. I. 13. The Sun was called Abor, the parent of light. I. 105.

ABYLA,

From Ab-El, *Parens Sol.*

ACH,

Was a term of honour among the Babylonians, and the reſt of the progeny of Chus; and occurs continually in the names of men and places, which have any connection with their hiſtory. v. Uch.

AC-CAPH-EL.

i. e. The right noble, or ſacred rock of the Sun; hence the Greek Ακεφαλοι, οἱ ἐν στηθεσιν οφθαλμους εχοντες. Herodot. v. Cunocephali.

ACHAD,

ACHAD, ACHON,

Were names of the deity, the Sun, and many cities and countries were hence denominated. Achad was one of the firſt cities in the world, Gen. x. 10. The city Niſibis was named Achad and Achar. Geogr. Hebr. Ext. Michaelis, p. 227. Acon, in Palæſtine, is ſaid to have been ſo named in honour of Hercules, the chief deity in thoſe parts. I. 83. Cadmus, the ſame as Ham, is a compound of Achad-Ham, rendered by the Greeks Acadamus and Academus, and contracted Cadmus, from whom the Academia at Athens was undoubtedly denominated. II. 157.

ACHAMIN,

So was ſtiled the great founder of the Perſic monarchy, rendered by the Greeks Αχαιμενης, Achæmenes: all his family afterwards had the title of Αχαιμενιοι and Αχαιμενιδαι. They all of them univerſally eſteemed themſelves the children of the Sun; though they were likewiſe ſo called from their worſhip, *ſolis cultores*; but the title was generally more limited, and confined to the royal race of the Perſians, who were looked upon as the offſpring of the Sun. I. 84. Plato (in Alcibiad.) truly ſays that the Heraclidæ in Greece, and the Achæmenidæ among the Perſians were of the ſame ſtock. II. 67.

ACHERON,

A river in Egypt; the Charonian branch of the Nile. There was a river of the ſame name in Epirus, and a lake, Acheruſia; for a colony from Egypt ſettled here, and the ſtream was of as foul a nature as that near Memphis. There was alſo one of the ſame name in Elis and in Pontus, and the ſame rites were obſerved in honour of the θεος μυιαγρος, that were practiſed in Cyrene. I. 108.

Acheronian and Acheruſian plain; ſo was called the region of the Catacombs; and likewiſe the Elyſian; and the ſtream which ran by it, had the name of Acheron. They are often alluded to by Homer, and other poets, when they treat of the region of departed ſouls. The Amonians conferred theſe names upon other places, where they ſettled, in different parts of the world. I. 439. 504. This river, like Cocutus, was looked upon as a melancholy ſtream; Αχερονλα ωολυστονον, Theoc. Id. 17. A temple of the ſun called Achor-on, gave name to the river, on whoſe banks it ſtood. II. 24. Acheron, Ops, Helle, Gerys (Ceres, *Varro*) Terra, Demeter, are by Heſychius V. Αχειρω, ſaid to be the ſame. II. 38.

ACHOR, ACHUR.

Under theſe titles the Sun was worſhiped by the Ethiopians or Cuthites, as well as by the Egyptians; and they eſteemed him the θεος απομυιος. Hence we may infer that their country was at firſt called Acurana, a compound of Achur-Ain, i. e. the great fountain of light. I. 81. v. Curene. Achor, compounded with Ων, On, another name of the Sun, formed Acharon, the true name of the city in Palæſtine, called in our Bible *Ekron*, 1 Sam. c. 6. v. 15. but by the LXX. Ακκαρων. It was denominated from Achor, the god of Flies, worſhiped alſo under the name of Baal-zebub with the ſame attribute. I. 83.

ACHOREZ,

Is a compound of Ach-Ares, *magnus Sol*, equivalent to Achorus, another name of the ſame deity, and aſſumed as a title by ſome of the Egyptian kings; this latter was expreſſed Achor, Achoris, *Ochuras*, *Uchoreus*, which are all the ſame name diverſified in different ages, and by different writers. I. 77.

v. Uch.

v. Uch. Acherez, Achencherez, names of two very ancient Egyptian kings. Ib.

ACHILLES.

The Shield of Achilles in Homer ſeems to have been copied from ſome Pharos, which the Poet had ſeen in Egypt: for he is continually alluding to the cuſtoms, as well as to the hiſtory, of that kingdom. And it is evident, that what he deſcribes on the central part of the ſhield, is a map of the earth, and of the celeſtial appearances.

Εν μεν Γαιαν ἑλευξ', εν δ' Ουρανον, εν δε Θαλασσαν.
Εν δ' ἑλιθει ΠΟΤΑΜΟΙΟ μεγα σθενος ΩΚΕΑΝΟΙΟ.

I. 393. v. Maps.

ACMON,

So was called the chief Cyclopian deity, and under this title was worſhiped in Phrygia, where was a city and diſtrict called Acmonia. There was a ſacred grove upon the Thermodon called Acmonium, which was held in great repute. He was looked upon by ſome as the offſpring of Heaven; by others worſhiped as Ouranus, and Cœlus, the Heaven itſelf. Acmonides is ſuppoſed to have been his ſon; but this word ſeems not to be a patronymic, but an Amonian compound Acmon-Ades, Acmon the god of light, the ſame as Cœlus, Cronus and Oſiris. Acmon and Acmonides were the ſame perſon. He ſeems to have been worſhiped of old at Tiryns, that ancient city of Greece, whoſe towers were ſaid to have been built by the Cyclopians. He is repreſented by Callimachus H. in Dian. v. 146, as the θεος προπυλαιος, or guardian deity of the place:

. . . . . τοιος γαρ αει Τιρυνθιος Ακμων
Εσ]ηκε προ πυλεων . . . .

here Ακμων is not an adjective *(indefeſſus)* but the ſame god, that was afterwards called Hercules, and

particularly ſtiled Tirynthius, to whom the poet here alludes under a more ancient name. I. 513.

Ac-Mon, *Nobilis Lunus*,
Ac, Ach, βασιλικος. } II. 447. n.

ACRISIUS,

The father of Danae, is ſaid to have been buried in the Acropolis at Argos. The name is a metatheſis of Arciſius, or Arcaſius, by which is meant the great Arkite, the perſon there worſhiped. He was called Argus, Arcas, Arcaſius, and compounded Arcas-Ionas: theſe terms were changed to Acriſius, and Acriſionæus; whence the people in the Argive colonies were ſtiled Acriſionei Coloni. II. 453.

AD,

Is a title, occurring very often in compoſition, as in Ad-Or, Ad-On, hence Adorus, Adon, Adonis; it is ſometimes found in compoſition with itſelf, as Adad, and was then uſed for a ſupreme title, with which both deities and gods were honoured. The Amonians generally formed their ſuperlative by doubling the poſitive.

Ada was the feminine; by which title Plutarch (Apopth. p. 180,) mentions a queen of Caria; a ſacred title belonging to the chief Babyloniſh goddeſs; Αδα, ἡδονη· και ὑπο Βαβυλωνιων ἡ Ἡρα. Heſych. One of Eſau's wives was called Adah, daughter of Elon the Hittite. Gen. c. 36. v. 2. Ad and Ada ſignified *firſt*, more laxly, a Prince, or Ruler; therefore Adad anſwers to the Moſt High, or Moſt Eminent. I. 23.

ADAS,

Eſteemed the god of the infernal regions; expreſſed by the Ionians, &c. Ades and Hades, and by other nations Ait and Atis. I. 114.

AD-EES, AD-IS,

Compounds, v. *Ees*, *Is*; hence the Hades of the Greeks; and the Atis, Attis, of the Aſiatics; names of the ſame deity, the Sun. Many places were hence denominated; as a city in Africa; a river Adeſa, near Choma in Aſia minor. Alſo one of the chief cities in Syria. I. 26.

AD-HAM,

Or Adam contracted; Ham was often ſo ſtiled, which has occaſioned much miſtake. There were many places named Adam, Adama, Adamah, Adamas, Adamana, which had no relation to the Protoplaſt, but were by the Amonians denominated from the head of their family. I. 25. Adam is ſometimes found reverſed, as in Amad, a Canaanitiſh town; Hamad as well as Hamon in Galilee; alſo Amida in Meſopotamia. Ib. n.

ADIONA,

A deity conſtituted from the words Ad or Ada, *Ïonah* compounded. According to our method of rendering the Hebrew term, it is called *Idione*; this *Idione* or *Adione* was probably the *Dione*, Διωνη, of the Greeks; the deity who was ſometimes looked upon as the mother of Venus; at other times the goddeſs herſelf, ſtiled *Dione*, or *Venus Dionæa*; ſhe was ſaid to have been the mother of Niobe; and under the name of Pleione, was eſteemed the mother of the Pleiades. This Idione is the ſame deity as occurs in St. Auguſtine under the name of Adeona. II. 315.

ADON,

Or Adonis, the true name of the river Eridanus. I. 376.

ADONIS,

Under which title beſides others, the Canaanites worſhiped their chief deity the Sun. I. 371.

Or Thamuz. He was the ſame as Thamas and Oſiris in Egypt. I. 372. His rites, and the lamentations on his account at Sidon and Byblus, were copies of the mourning for Oſiris, and repreſented in the ſame manner. II. 188.

ÆACEUM,

At Epidaurus; near it was a hill, reputed to have been the tomb of the hero Phocus. This Æaceum was an incloſure planted with olive trees of great antiquity: and at a ſmall degree above the ſurface was an altar, ſacred to Æacus. To divulge the ſecrets of this altar was an high profanation. Before this ſacred ſeptum was the ſuppoſed tomb, conſiſting of a mound of raiſed earth, fenced round with a border of ſtone work, and a large rough ſtone was placed upon the top of all. Theſe in reality were high altars, with their ſacred τεμενη, which had been erected for divine worſhip in the moſt early times. I. 466.

ÆETES,

Suppoſed to be the name of a king of Colchis, who is ſaid to have detained the famous Golden Fleece, and to have impoſed almoſt impracticable terms upon the Argonauts; which however being performed by Jaſon, and the Fleece obtained, the king purſues them by ſea, and precludes their retreat by ſeizing the paſs at the Thracian Boſphorus. But Strabo ſays that Scepſius maintained, that Æetes lived far in the eaſt upon the ocean. (L. 1. p. 77, 80.) Mimnermus ſpeaks of the city of Æetes as lying in a region, where was the chamber of the Sun, and the dawn of day, at the extremities of the eaſtern world. (Strabo, L. 1. p. 80.) II. 476. Strabo takes notice (p. 77,) that there ſtill remained a city called Aia upon the Phaſis; and the natives retained notions, that Æetes once reigned in that country. Ib. 484.

ÆGEON,

ÆGEON.

The Nile being of old called Oc-Gehon, and having many branches, or arms, gave riſe to the fable of the ſea-monſter Ægeon, whom Ovid (Metam. L. 2.) repreſents as ſupporting himſelf upon whales:

—— balænarumque prementem
Ægæona ſuis immania terga lacertis.

I. 392.

ÆNON,

From Ain-On, *Fons Solis*, near to Salem. (q. v.) I. 51. Mines were held ſacred; and like fountains were denominated from Ænon and Hanes, thoſe titles of the Sun. Ib. 90.

ÆON.

Nonnus, L. 41. v. 31, deſcribes him as a prophet, who had renewed his youth, and been waſhed in the waters of juſtice; wherefore he took off the veil of equity, the bandage and covering, under which Beroe had been, before her delivery, confined.

Χερσι δε γηραλιησιν ες αρλιλοκου χροα κουρης
Σπαργανα, πεπλα δικης, ανεκουφισε συνλροφος Αιων,
Μανλις επεσσομενων, ὁτι γηραος αχθος αμειβων,
Ὡς οφις αδρανεων φολιδων σπειρημα τιναξας,
Εμπαλιν ἡβησειε, λελουμενος οιδμασι Θεσμων.

Here the Patriarch is plainly figured under the type of Time growing young again. II. 362.

ÆTNA,

Very truly derived by Bochart from Aituna, *fornax*, as being a reſervoir of molten matter. The hill and the city were by the natives called Ineſſus; which is a compound of Ain-Es, like Hanes in Egypt; and ſignifies a Fountain of Fire. It is called Enneſia by Diodorus; who ſays, that this name

name was afterwards changed to Ætna. Strabo (l. 6.) expreſſes the name Inneſa, and informs us that the upper part of the mountain was ſo called. I. 194.

AGAMEDES,

And Trophonius his brother, were Cyclopians, q. v. and were famous for their great ſkill in architecture. I. 502.

AGAMEMNON,

And Menelaus, are ancient titles of the chief deity; the former is ſuppoſed to have been the ſame as Zeus, Æther, Cœlus. He ſeems to have been worſhiped under the ſymbol of a ſerpent with three heads: hence Homer thus deſcribes this hero, Ιλ. Λ. 38.

Τῆς δ' ἐξ αργυρεος τελαμων ην, αὐλαξ ἐπ' αὐλῳ
Κυανεος ελελιχτο δρακων· κεφαλαι δε οἱ ησαν
Τρεις αμφισταφεες, ἑνος αυχενος ἐκπεφυυιαι. II. 169.

AGE GOLDEN.

This age of the poets aroſe from a miſtake. What was termed Γενος Χρυσεον and Χρυσειον, ſhould have been expreſſed Χυσεον and Χυσειον, as it relates to the age of Chus, and to the denomination of his ſons. It is deſcribed as a period of great happineſs; and the perſons, to whom that happineſs is attributed, are celebrated as ſuperior to the common race of men: and upon that account, after their death, they were advanced to be deities. (See Heſiod. Ἐρ. και Ἡμ. L. 1. v. 109, &c.) The ancients had a high notion of this Golden, or Cuſean age; and always ſpeak of it with great deference, as a time of uncommon equity and happineſs. They indeed take into the account the æra of patriarchal government, when all the world was as yet one family, and under the mild rule of the head of mankind. Aratus ſays (v. 113.) that this was the ſeaſon, when

Aſtræa, or Juſtice, appeared perſonally in the world. And he laments, that thoſe excellent perſons, who then flouriſhed, ſhould be ſucceeded by a poſterity ſo degenerate and baſe. (v. 123.)

Ὅιην Χρυσειοι Παλερες γενεην ελιποντο
Χειροτερην ;——

By this we find, that not only a particular age, but perſons were ſtyled Χρυσειοι, or Golden. Thoſe who came into Greece, and built the temple at Olympia, are repreſented as Χρυσουν γενος, a Golden race: by which is certainly meant Cuſoan or Cuſean.

The Grecians by rendering what ſhould be Cuſean, Χρυσεον, Chruſean, have been led ſtill farther in characteriſing the times: and to this ſuppoſed Golden Age, which they have embelliſhed with many fictions, they have added an age of Silver, of Braſs, and of Iron.

The Chruſean age being ſubſtituted for the Cuſean, and being alſo ſtiled the æra of the Cuthim (כתם, ſignified Gold and Golden) was the cauſe of theſe after-diviſions being introduced; that each age might be diſtinguiſhed by ſome baſer metal. III. 163.

ΑΓΩΝ, ΑΕΘΛΟΣ, ΑΜΙΛΛΑ,

Were all Amonian terms, taken from the titles of the deity, in whoſe honour the games were inſtituted. II. 53.

AI, AIA,

Signifies a Diſtrict or Province; in Egypt often an Iſland; in other parts it was of much the ſame import as Αια among the Greeks, and betokened any region or country; hence ſo many places repreſented as plurals by the Greeks; Athenai, Thebai, Pherai, Patrai, Amyclai, &c. others in eia, as Eleia, Coroneia, Chæroneia. In others it was rendered ſhort, as Æthiopia, Scaria, Cœnia, Oropia, Ellopia,

Ellopia, &c. Sometimes it is found expreſſed by a ſingle letter, ſtill ſubjoined to the proper name Ætna, Arbela, Roma, Nuſa, &c. From hence, and many other inſtances it may be proved, that the Eaſtern people, as well as other nations, had the word in regimine often final: e. g. from Aſſur came Aſſyria; from Ind, India; Lud, Ludia, &c. in which the region is ſpecified by the termination: to ſay Lydia tellus, &c. would be redundant. In the name of Egypt this term preceded, the country being ſtiled Ai-Gupt, Αιγυπτος, the land of the Gupti, al. Cupti, and Copti. The Ionians changed this termination into η, as in Arene, Cyrene, Thebe, &c. I. 90.

Ai-Mon, a country (Theſſaly) in aftertimes rendered Aimonia. II. 501. v. Mon. Ισις αρχαια, Αιμονια αρχαια.

Ai-Tur. Hence Hetruria ſeems to have been compounded, and to have ſignified the land of Towers. I. 404.

Ai-Ete, Ai-Ata, was the region of Ait, the deity to whom it was ſacred; whence the king of Colchis was called Aietes; Egypt had the ſame name, expreſſed by the Greeks Αἰλια. Aiete was the diſtrict, Caiete (v. Cai) was the cave and temple in that diſtrict, where the deity was worſhiped. I. 20. 116. II. 17.

ΑΙΜΟΣ,

A word among the Greeks, of the ſame purport with Λυκος. I. 80.

AIN, AN, EN.

The ſame word differently pronounced, ſignifies a Fountain; it was prefixed to the names of many places, which were ſituated near fountains, and were denominated from them, e. g. Ænon, or the Fountain of the Sun. Here John baptized, John c. 3. v. 23. the name was given long before by the Canaanite.

Canaanite. Many places were ſtiled An-Ait, An-Abor, Anabouria, Anathon, Anopus, Anorus. Some of theſe were ſo called from their ſituation; others from the worſhip there eſtabliſhed. I. 51.

Wherever the Amonian religion (which dealt largely in fountain worſhip) was propagated, names of this ſort will occur; being originally given from the mode of worſhip eſtabliſhed: hence Anthedon, Anthemus, Ain-Shemeſh, and the like. The iſland Ægina was called Oenone, and Oenopia, probably from its worſhip. As Divine wiſdom was ſometimes expreſſed Aith-Ain or Αθηνα; ſo at other times the terms were reverſed, and a deity conſtituted, called An-Ait. Temples to this goddeſs occur in many places, where the rites of fire were particularly obſerved. She was not unknown to the ancient Canaanites. A temple called Beth-Anath occurs, Joſhua, c. 1. 19, 38. I. 52.

AIN-ADES,

The Fountain of Ades, or the Sun, changed to Ναιαδες, Naiadæ. (q. v.) I. 278.

AIN-APTHA,

The Fountains of Aptha, the god of Fire. I. 278.

AINEIUS, AINESIUS,

Both from Hanes, the deity of Egypt, whoſe rites may be traced in various places; in Thrace were places named Aineas, Aineſia, from the ſame original. I. 200.

AIN EL SHAM,

The Fountain of the Sun.

AIN-OMPHE,

i. e. *Fontes Oraculi.* Theſe terms, which denoted the fountain of the prophetic god, the Greeks contracted

contracted into Νυμφη, a Nymph, and ſuppoſed ſuch a perſon to be an inferior goddeſs, who preſided over the waters. I. 276.

AIR,

Is a City; often expreſſed Ar and Ara; hence Arachoſia, Arachotus, Aracynthus, Arambis, Aramatha, (Ar-Ham-Aith) Argile, Arzella, Arthedon, cities or regions. I. 91.

AIT, AITH,

Were titles of Ham, or the Sun; terms of great conſequence reſpecting etymology, and continually occurring in Egyptian names of places, deities and men. Many ancient words in the Greek language were derived from them; e. g. Αιθαλοεν (κεκαυμενον) a compound of Aith-El, Αιθωνα (μελανα, πυρωδη) a compound of Aith-On; and others enumerated by Heſychius. The Sun's diſk was ſtiled Αιθοψ. Ἱππευων ἑλικηδον ὁλον πολον Αιθοπι Δισκῳ. Nonnus. L. 40. v. 371. Ham, as the Sun, was ſtiled Ait, and ſo was Egypt, the land of Ham; rendered by the Greeks Αἰλια; it was alſo called Αιθιοπια, Αειρια and Πολαμια. One of the moſt ancient names of the Nile was Αἰλος.

Ait relates alſo to Fire, Light, Heat, and to the conſequences of Heat. As the Heart is to the body, what the Sun is to the world, the ſource of heat and life, ſo it was called Hθ Ionice, which the Dorians with more propriety would have called Ath. I. 18.

As Egypt was called Ait and Ai-Ait, by the Greeks expreſſed Αἰλια, ſo, in conſequence, the natives were called Αἰλιοι and Αἰλαι, which was interpreted Eagles. Hence we are told by Plutarch, that ſome Eagles or Swans came from the remote parts of the earth, and ſettled at Delphi. By theſe birds were undoubtedly meant colonies from Egypt and Canaan. I. 378. Which former was Ai-Gupt alſo; *Gupt*, a Vulture; an Eagle and Vulture being among

among the Inſignia of that country. I. 426. And as Ait ſignified among the Egyptians the Heart, this over burning coals was an emblem of Egypt. Ib.

AITHYIA,

A bird ſo called, probably a ſpecies of Seacoot. It was held very ſacred, as ſeveral perſonages were ſo called, or had it in the compoſition of their names; e. g. Minerva, Orithyia, Idithyia, Ilythyia. II. 454.

AL

Or El, is to this day an Arabian prefix. The Sun is there called Al-Achor (or Alachar). It is in compoſition ſo like to Ηλ, the name of Ἥλιος, the Sun, that it is not always eaſy to diſtinguiſh one from the other. I. 118.

AL-AS,

Amonian terms; hence Gr. Ἄλος, Ἄλας, Ἅλς. And from the ſame terms reverſed (*As-El*) were formed, Lat. Sol, Sal, Salum. I. 30.

ALBA,

Near mount Albanus (denominated Al-Ban from its fountains and baths) was anciently Alban; for the Romans dropped the final n; ſo Cuma was Cuman, Piſa Piſan. I. 201.

ALBANI,

Places ſo called ſeem to have had the name from Al-Laban, the Moon, the object of worſhip, contracted to Alban, and rendered with a termination Albanus. There ſeems no doubt, but that the Arkite idolatry prevailed in moſt of theſe places. Ἱερον Μηνος Αρχαιου εν τοις Αλβανοις. Stra. l. 12. Upon mount Albanus in Latium a ſacred ſhip was reverenced; which Dion. Caſ. l. 39. calls the ſhip of

of Juno, or Jonah. From hence we may infer, that it was a copy of the ſhip of Iſis, called Baris; that memorial of the Ark in Egypt. II. 446.

ALECTOR.

The ancients divided the night into different watches; the laſt of which was called cock-crow: wherefore they kept a cock in their Tirit, or towers, to give notice of the dawn. Hence this bird was ſacred to the Sun, and named Αλεκτωρ; which ſeems to be a compound out of the titles of that deity, and of the tower ſet apart for his ſervice: for theſe towers were temples. I. 406.

ALESA,

A city and fountain in Sicily. The fountain was of a wonderful nature. I. 32. n. A city in Epirus called alſo Eliſſa, and Laſa: hard by were the Aleſian plains, ſimilar to the Elyſian in Egypt; in theſe was produced a great quantity of foſſil ſalt.

There was Aleſia in Arcadia, and a mountain Aleſium, with a temple upon it; here an ancient perſonage, Æputus, was ſaid to be ſuffocated with ſalt water. There was a tradition, that anciently there had been an eruption of ſalt water in the temple. I. 31. There was in Gaul, an Aleſia, ſaid to be founded by Hercules, of which there are traditions to this day. II. 75.

ALEXANDER,

Upon his expedition to the temple of Ammon, is ſaid to have been conducted by two crows. (Strabo. L. 17.) Curtius ſays (l. 4. c. 7.) that a good number went out to meet him. Theſe were undoubtedly the prieſts of the place, who, from their complexion, were called Crows or Ravens. II. 291.

ΑΛΛΑΛΑ,

An idolatrous invocation, originally made to the god of war, which Mahomet changed to Allah. It was not unknown to the Greeks. Plut. de Amor. Frat. makes the deity feminine, Κλυθ' Αλαλα; πολεμου θυγατερ. Hence Αλαλαζει, επινικιως ηχει,—Αλαλαγμος, επινικιος ὑμνος,—Ελελευ; επιφωνημα πολεμικον, Heſych. It is probably the ſame as הלל in Iſaiah, xiv. 12. I. 15.

ALMON,

A city ſo named, by which was meant a city of the Deus Lunus. There were ſeveral of this name. It was alſo called Minua, q. v.

There was a river Almon near Rome, which was held very ſacred. In the waters of this ſtream they uſed annually with great reverence to lave the image of Cybele, the mother of the gods. Ovid. Faſt. L. 4. v. 337.

Eſt locus in Tiberim, quo lubricus influit *Almon*,
Et nomen magno perdit in amne minor.
Illic purpureâ canus cum veſte ſacerdos
Almonis dominam ſacraque lavit aquâ.

The ceremony ſeems to have been accompanied with lamentations, like the rites of Iſis in Egypt. People of conſequence were uſually called by ſome title of the deity: accordingly Virgil, to give an air of authenticity to his poem, often confers ſome of the antient provincial names upon his heroes; among others he introduces this, which he gives to the ſon of Tyrrhius, an Hetrurian. Æn. L. 7. v. 531.

Hic juvenis primam ante aciem ſtridente ſagittâ,
Natorum Tyrrhi fuerat qui maximus *Almon*
Sternitur.———

It was properly a ſacred title. II. 448.

ALORUS,

The firſt king of Chaldæa, meaning Nimrod. I. 9. This word and Elorus, were names both of perſons and places. 14. Nimrod by Abydenus and Apollodorus is called Alorus, which was often rendered with the Amonian prefix Pelorus. 413.

AL-OURAH,

The cat. From whence the Greeks formed Αλουρος. I. 333. v. Egyptians.

ALPHI.

An Oracle was ſo termed by the Amonians; and Alpha, the voice of God. The ſacred animals Apis and Mneuis were ſtiled Alphi and Alpha; which name was current among the Tyrians and Sidonians. Hence Plutarch (Sympoſ. L. 9. c. 3.) ſpeaking of the letter *Alpha*, ſays, Φοινικας ὁυτω καλειν τον Βουν. Alpha was therefore both an Oracle and an Oracular Animal: the Græcians took it in the latter acceptation; and inſtead of ſaying that the Cadmians acted in obedience to an oracle, they gave out that Cadmus followed a Cow. II. 161. In a ſecondary ſenſe it ſignified a Leader. As it was a leading letter in the Alphabet, it was conferred as a title upon any perſon who took the lead, and ſtood foremoſt upon any emergency. Ib. n.

Al-Ompha; hence came Lympha. This differed from Aqua, or common water, as being of a ſacred and prophetic nature. The ancients thought that all mad perſons were gifted with divination; and they were, in conſequence of it, ſtiled Lymphati. I. 280.

Alphi is in acceptation the ſame as Amphi. Ham being by his poſterity eſteemed the Sun or El; and likewiſe Or, the ſame as Orus, his oracles were in conſequence ſtiled not only Amphi, and Omphi, but Alphi, Elphi, Orphi, Urphi. I. 244.

Alphira

Alphira was an ancient city in Elis; in which province was a grove of Artemis Alpheionia, and the whole was watered by the ſacred river Alpheus. All theſe are derived from El, the prophetic deity, the Sun, and more immediately from his oracle Alphi. The Greeks deduced every place from ſome perſonage, and accordingly makes Alpheus one of thoſe who derived their race from the Sun. He is ſaid to be one of the twelve principal and moſt ancient deities, called Συμβωμοι. I. 243. v. Schol. Pindar. Olymp. Ode 5.

Alphita, Sacred cakes, purchaſed at the oracular temple of Alphi. I. 296.

AMAZONIANS,

Were a very ancient people, who worſhiped their provincial deity under the character of a female, and by the titles of Artemis, Oupis, Hippa. They firſt built a temple at Epheſus; and according to Callimachus (H. in Dian.) the image of the goddeſs was formed of the ſtump of a beech tree:

Σοι και Αμαζονιδες πολεμου επιθυμηπειραι
Εκ κοΐλε παρ᾽αλιη Εφεσου δρεΐας ιδρυσανΐο
Φηγῳ ὑπο πρεμνῳ, τελεσεν δε τοι ἱερον Ἱππω·
Αυΐαι δ᾽, Ουπι ανασσα, περι πρυλιν ωρχησανΐο.

It is obſervable, that the Chineſe, as well as the people of Japan, ſtill retain ſomething of this cuſtom. When they meet with an uncouth root or ſpray of a tree, they humour the extravagance; and by the addition of a face give it the look of a Joſs or Bonzee, juſt as fancy directs them. I. 272.

The Amazonians worſhiped Acmon, and there was a ſacred grove called Acmonium upon the Thermodon, which was held in great repute. Here Mars was ſuppoſed to have married Harmonia, the mother of the Amazonians. I. 513.

They are ſaid to have been called Aorpata, or, as in Herodotus. L. iv. c. 110. Oiorpata, which he interprets Ανδροκτονοι, for they ſacrificed all ſtrangers, whom fortune brought upon their coaſt; ſo that the whole Euxine Sea, upon which they lived, was rendered infamous from their cruelty. There were ſeveral nations under the title of Aorpata; but all of one family; all colonies from Egypt. I. 44.

The whole of their ſtrange ſtory has been owing to a wrong etymology. The Greeks, who would fain deduce every thing from their own language, imagined, that by the term Amazon was ſignified a perſon without a breaſt. (Αμαζων from α and μαζος.) This perſon they inferred to be a female: and in conſequence of it, as the Amazons were a powerful people, they formed a notion, that they were a community of women, who ſubſiſted by themſelves; and every abſurdity, with which this hiſtory is attended, took its riſe from the miſconception above. They did not conſider, that there were many nations of Amazons widely ſeparated from each other; nor did they know, that they were theirſelves of Amazonian race. There may be found however ſome few, who ſaw the improbability of the ſtory, and treated it with ſuitable contempt. Palæphatus, a man of ſound ſenſe, gave it no credit: and Strabo ſays, that the whole is a monſtrous and abſurd detail, without the leaſt ſhew of probability. (τερατωδη τ' ονλα, και πιςεως πορρω, L. 11. p. 770.)

Amazonians were ſettled in Africa; in mount Caucaſus; near the Palus Mæotis; in India, and Ethiopia: they once poſſeſſed all Ionia; and are ſaid to have been at Samos, and in Italy. Even the Athenians and Bœotians; the Colchians and Iberians; the Cimmerians and Mæotæ; the Atlantians in Mauritania were of the ſame family.

They

They were in general Cuthite colonies from Egypt and Syria: and as they worſhiped the Sun, they were called Azones, Amazones, Alazones; which are names of the ſame purport; and have equally a reference to the natural object of worſhip.

As this people had different titles in the countries where they ſettled; and often in the ſame region; their hiſtory by theſe means has been confounded. They were called not only Amazonians, but Syri, Aſſyrii, Chaldæi, Mauri, Chalybes, &c. They were the ſame as the Iönim; and in conſequence of it, they are ſaid to have founded the chief and moſt ancient cities in Ionia, and its neighbourhood. The devices upon their coins witneſs their original, which is often an Amazon; at other times a Rhea, or Cybele, crowned with a tower, to denote the religion of the place.

The Amazons were Arkites, who came from Egypt; and worſhiped the Sun, and Selene, the chief deities of the country, from whence they came. It is well known, that the Egyptians admitted the ſiſtrum among their military inſtruments of muſic; and made uſe of it, when they went to war. The ſame practice prevailed among the Amazons, who worſhiped the Iſis of Egypt, and made uſe of her ſiſtrum, when they engaged in battle.

The Amazonians of Colchis and Armenia were not far removed from the Minyæ near mount Ararat: and were undoubtedly of the ſame family. They were Arkites, as we may learn from the people of Pontic Theba: and followed the rites of the Ark, under the name of Meen, Baris, and Iöna. Hence it is, that they have ever been repreſented with lunar ſhields. Many have thought, that they were of a lunar ſhape: but this is a miſtake, for moſt of the Aſiatic coins repreſent them otherwiſe. The lunette was a device taken from their wor-

ſhip. It was the national enſign, which was painted upon their ſhields: whence it is ſaid of them, Virg. Æn. L. xi. v. 669.

—— pictis bellantur Amazones armis;
— — — — — —
—— magnoque ululante tumultu
Fœminea exſultant lunatis agmina peltis,

And Lib. 1. v. 490.

Ducit Amazonidum lunatis agmina peltis
Penthiſelea furens——

The Amazonian ſhield approached nearly to the ſhape of a leaf, as did the ſhields of the Gothic nations. Pliny (N. H. L. 12. c. 5.) ſays of the Indian fig; upon theſe ſhields they had more lunettes than one: and from them the cuſtom was derived to the Turks, and other Tartar nations.

It is mentioned by Apollonius Rhodius, that, when Orpheus played upon the lyre, the trees of Pieria came down from the hills to the Thracian coaſt, and ranged themſelves in due order at Zona. As the Amazons worſhiped the Sun, whom they ſtyled Zon, there were in conſequence of it many places, which they occupied, called Zona. There was one in Thrace, near the Hebrus; another in Africa; and another in Cappadocia: this laſt led the Greeks into a ſtrange miſtake. For when, in their legendary hiſtories, they ſuppoſe Hercules to march to Zona, and to take it; they miſconſtrue the name, and imagine, that it was ζωνη, *a bandage*. Hence, inſtead of a city, they uniformly render it ζωστηρ, and make the grounds of the Amazonian war to have been a woman's girdle.

The Cadmians were certainly Amazonians; but their ancient name by length of time was effaced.

One of the moſt extraordinary circumſtances in the hiſtory of the Amazons is their invaſion of Attica.

Attica. They are repreſented as women; and were ſuppoſed to have fought always on horſeback. Yet it is certain, that the uſe of cavalry in war was not known in Greece till long after this æra: and, if we may credit Homer, the Aſiatic nations at the ſiege of Troy were equally unacquainted with this advantage. The hiſtory given of this invaſion is circumſtantial, yet abounds with inconſiſtencies; and is by no writer uniformly related. The credulity of the ancients was wonderful about one of the moſt improbable ſtories, that was ever feigned. Strabo had the ſenſe to give it up: and Plutarch, after all the evidence collected, and a viſible prepoſſeſſion in favour of the legend; nay, after a full aſſent given, is obliged in a manner to forego it, and to allow it to be a forgery: περιφανως εοικε μυθῳ και πλασματι. in Theſeo. p. 13.

This, in ſhort, ſeems to be certain, that what has been repreſented as a warlike expedition, was merely the ſettling of a colony: and thoſe, who had the conduct of it, were Amazonians, who have been repreſented as women. And ſo far is probable, that there were women among them, who officiated at the religious ceremonies, which were inſtituted. The Scholiaſt upon Theocritus (Idyl. 13. v. 25.) gives a ſhort but curious account of the firſt Amazonian prieſteſſes. Καλλιμαχος φησι, της βασιλισσης των Αμαζονων ησαν Δυγατερες· αι Πελειαδες προσηγορευθησαν. πρωται δε αυται χορειαν και παννυχιδα συνεςησαντο. The Peleiades, or Doves, were the female branch of the Iönim, by whom idolatry was firſt introduced. (Euſeb. Chron. p. 13.) And as they were at the ſame time Amazonians, it proves, that they were all the ſame people, under different denominations, (Titanians, Atlantians, Iönim, Amazonians, &c.) who came chiefly from Egypt, and were widely ſcattered over the face of the earth. III. 457.

AM-EES-AIN,

Rendered Amiſene. I. 53.

ΑΜΕΙΛΙΚΤΟΣ.

Βασιλευς Κρονος ὑποσ[ατ]ης εσ[τ]ι—της αμειλικ[τ]ου Τριαδος. Proclus in Plat. Timæum. L. v. c. 10. What ſome uſed by miſtake to render μειλιχος and μειλιχιος, he has expreſſed Αμειλικ[τ]ος. This is a Græcian word formed from the ancient terms Melech and Melechat, to which it had no relation. II. 278.

AM-ON,

The Egyptian compound for Ham, h. Αμων and Αμμων; he was the Zeus of Greece. I. 3.

AMMON,

Temple of in Lybia, ſaid to have been built by a Shepherd. II. 183. His prieſts uſed at particular ſeaſons to carry in proceſſion a boat, in which was an oracular ſhrine, held in great veneration. II. 218.

Amanus and Omanus; ſo the Greeks expreſſed Αμων. I. 3.

AMMONITES,

Were a mixed race, being both of Egyptian and Ethiopic original; Αιγυπ[τ]ιων και Αιθιοπων αποικοι. (Herod. L. 2. c. 42.) I. 251. n.

AMONIANS,

A wonderful people. They were the deſcendants of Chus, and called Cuthites, and Cuſeans. They ſtood their ground at the general migration of families, but were at laſt ſcattered over the face of the earth. They were the firſt apoſtates from the truth, yet great in worldly wiſdom. They introduced, wherever they came, many uſeful arts; and were looked up to as a ſuperior order of beings; hence they were ſtiled Heroes, Dæmons, Heliadæ, Macarians. They were joined in their expeditions by

by other nations, eſpecially by the collateral branches of their family, the Mizraim, Capthorim, and the ſons of Canaan. Theſe were all of the line of Ham, who was held by his poſterity in the higheſt veneration. They called him Amon; and having in proceſs of time raiſed him to a divinity, they worſhiped him as the Sun; and from this worſhip they were called Amonians. Pref. vi. One of their moſt ancient deities was named Meed or Meet, Μήτις, by which was ſignified Divine Wiſdom. II. 27. They introduced ſome hiſtory of the Deluge wherever they came. Ib. 213. All the Amonian families affected to be called Heliadæ, or the offspring of the Sun: and under this title they alluded to their great Anceſtor, the Father of all; as by Oſiris they generally meant Ham. Ib. 61. They eſteemed no places ſo ſacred, as thoſe, where there were fiery eruptions, uncommon ſteams, and ſulphureous exhalations: and they were determined in the ſituation both of their cities and temples by theſe ſtrange phænomena. I. 30. They held all ſtreams and cavities of the earth ſacred. 89. They dealt largely in Fountain worſhip; that is, in the adoration of ſubordinate dæmons, which they ſuppoſed to be emanations and derivatives from their chief deity. They called them Zones, Intelligences, Fountains, &c. 52. n. They eſteemed every emanation of light, a Fountain, and called it *Ain*, (q. v.) 404. Wherever they founded any places of worſhip, and introduced their rites, there was generally ſome ſtory of a ſerpent. 49. Wherever they came, they founded cities in honour of Noah; hence places called Nuſa (from Nuſus and Nus, Nous and Nouſis, eaſtern names for Noah) will often occur. II. 209. They ſettled upon the Tiber. I. 53. Thoſe of them who ſettled at Rhodes, ſtiled themſelves Ἡλιάδαι, the Solar race; and thoſe who ſettled upon the Padus, did the ſame. 85. They who travelled weſtward

weſtward carried the worſhip and rites of Camulus with them. 103. Some of this race were the firſt who paſſed the Alps. 212. They introduced the worſhip of Ham into Phrygia and Aſia Minor, 273. They ſettled in Thrace, under the name of Adonians, and founded the city Adonis, called (Ionice) Edonis, 377. And in this country are to be found many plain traces of their original hiſtory. II. 339. Thrace ſeems once to have been the ſeat of Science, from whence the Athenians acknowledge to have borrowed largely. I. 508.

When they ſettled in Greece, they raiſed many Tupha or Tapha in different parts; which were denominated from ſome title of the deity to whoſe honour they were erected. 451. They occupied all the upper part of the Adriatic gulph. II. 441. Among the many tribes which went abroad from them, were to be found people who were ſtiled Anakim. I. 494.

Wherever they ſettled, they were celebrated for their ſuperiority in ſcience, and particularly for their ſkill in architecture. They were doubtleſs ſome of thoſe who were ſtiled Cyclopians, as the people under this appellation were far the moſt eminent in this way. 502. It was uſual with the Egyptians and other Amonians, to deſcribe upon the architrave of their temples ſome emblem of the deity, who there preſided. This was often an Eagle, or Vulture; a Wolf, or a Lion; an Heart or an Eye; this laſt was intended to ſignify the ſuperintendence of Providence, from whom nothing was hid. 510. There once exiſted a wonderful reſemblance in the rites, cuſtoms, and terms of worſhip, among nations widely ſeparated (in Britain, Ireland, China, Japan, and the new diſcovered countries); this was owing to one great family, who ſpread themſelves almoſt univerſally. Their colonies went abroad under the ſanction and direction

of

of their Prieſts; and carried with them both the rites and records of their country. 281.

All the Amonian deities, as well as their princes, were called Shepherds; and thoſe, who came originally from Chaldea, were ſtiled the children of Ur, or Urius. 445.

Their colonies, though variouſly denominated, and ſettled in parts very remote from each other, had once a great and general reſemblance; and which laſted for ages.

They were famous at the woof; and carried the art of weaving to a great degree of excellence. This art was firſt practiſed at Arach in Babylonia. Nor was it only the original texture, which was found out by people of this family; the dying, and alſo imprinting theſe commodities with a variety of colours and figures, muſt alſo be attributed to them. That wonderful art of managing ſilk, and likewiſe of working up cotton, was undoubtedly found out by the Indo-Cuthites (P. Mela. L. 3. c. 7. Strabo. L. 15. p. 1044.) and from them it was carried to the Seres. To them alſo is attributed the moſt rational and amuſing game, called Cheſs: and the names of the ſeveral pieces prove, that we received it from them. We are alſo indebted to them for the uſe of thoſe cyphers, or figures, commonly termed Arabian: an invention of the greateſt conſequence. They are ſaid to have written letters εν σινδοσι, (Strabo. ibid.) but whether by this was meant really linen; or whether we are to underſtand a kind of paper manufactured from it, is uncertain. Probably it was a compoſition from macerated ſilk: for paper of this kind was of old in uſe among them.

Thoſe who cultivated the grape brought it in many parts to the higheſt degree of perfection. The Mareotic wine is well known. (Gratii Cuneget. v. 312.) All the Ionian coaſt about Gaza

in

in Palæſtine was famous for this commodity: as was the region about Sarepta, at the foot of Libanus. The wine of Chalybon in Syria was of the higheſt repute. Cyprus, Crete, Cos, Chios, and Leſbos, called Æthiope, were famous on the ſame account. There was alſo fine wine very early in Sicily about Tauromenium, in the country of the Læſtrygons and Cyclopians. (Hom. Od. I. 357.) In Thrace were the Maronian wines upon mount Iſmarus. But no place was in more repute than Campania, where were the Formian and Falernian grapes. Some of very noble growth were in Iberia and Mauritania. (Strabo, L. 17. p. 1182.) There was wine among the Indic Ethiopians, particularly in the country of the Oxydracæ, who were ſuppoſed to be the deſcendents of Bacchus. They had alſo a ſtrong drink made of rice. (Id. L. 15. p. 1035.) The people of Luſitania and Bœtica made a fermented liquor called Zuth; the knowledge of which was borrowed from Egypt. Heſychius calls it wine, made from barley. (Strabo. L. 3. p. 233.)

The knowledge of this people was very great, and deſervedly celebrated. Hence Antiphanes (ap. Athenæum. L. 6. p. 226.) tells us, σοφοι δη' εσιν οι Σκυθαι σφοδρα. By this is meant, that all of the Cuthite family were renowned for their wiſdom. The natives of Colchis and Pontus were much ſkilled in ſimples. Their country abounded with medicinal herbs, of which they made uſe both to good and to bad purpoſes. In the fable of Medea we may read the character of the people. Iberia in the vicinity of Colchis was noted for its ſalutary and noxious plants. Strabo (L. 11. p. 763.) ſays, that the Soanes were ſkilled in poiſons, and that their arrows were tinged with a deadly juice. (ſee alſo Plutarch. Sympoſ. L. 5. c. 7.)

Mount Caucaſus, mount Pangæus in Thrace, the Circean promontory in Italy, mount Pelion in Theſſaly,

Theſſaly, were famous for uncommon plants. Circe and Calypſo are like Medea, repreſented as very experienced in pharmacy, and ſimples. Under theſe characters we have the hiſtory of Cuthite prieſteſſes, whoſe charms and incantations were thought to have a wonderful influence.

From the knowledge of this people in herbs, we may juſtly infer a great excellence in phyſic. Egypt, the nurſe of arts, was much celebrated for botany. (Hom. Od. δ. v. 229.) To the Titanians was attributed the invention of chemiſtry. Χημια Γιγαντων ευρημα. (Syncellus, p. 14.) The Pæonians of Thrace (upon the Hebrus) were ſo knowing in pharmacy, that the art was diſtinguiſhed by an epithet taken from their name.

The Pierians were famed for poetry and muſic. In latter times we find people in theſe parts, who diſplayed no ſmall ſhew of genius; and were much addicted to letters. (Tacit. Annal. L. 2. c. 64. Ovid. de Ponto. L. 2. El. 9. v. 65.) The Hyperboreans ſeem to have been equally celebrated. The muſic of the Egyptians and Canaanites was very affecting. The Marianduni, an Amazonian tribe, were noted for the moſt melancholy airs. (Dionys. v. 788. et Schol.) The Iberians of Bœtica delighted in a kind of dirges, and funereal muſic. (Philoſtrat. in vita Apollon. p. 211.) The ancients ſpeak of the Dorian and the Phrygian meaſures as more animated and manly. Thoſe of Leſbos and Æolia were particularly ſweet and pleaſing; nor was it only harmony, which they eſteemed a requiſite in their hymns; they were made the repoſitaries of all knowledge, and contained an hiſtory of their anceſtors, and of their deities, and the annals of paſt ages.

In ſhort; wherever this great family ſettled, they always ſhewed themſelves ſuperior in ſcience: and though they degenerated by degrees, and were oftentimes overpowered by a barbarous enemy, which

which reduced them to a ſtate of obſcurity; yet ſome traces of their original ſuperiority were in moſt places to be found. Thus the Turditani, one of the Iberian nations upon the great weſtern ocean, are to the laſt repreſented as a moſt intelligent people. Σοφωτατοι δ' εξηλαζονται των Ιβηρων ουτοι, και γραμματικη χρωνται, και της παλαιας μνημης εχουσι συγγραμματα, και ποιηματα, και νομους εμμετρους εξακισχιλιων ετων, ως φασι. Strabo. L. 3. p. 204. We muſt lament that the Romans have not tranſmitted to us the leaſt ſample of theſe valuable remains.

In Tatianus Aſſyrius (c. 1. p. 243.) and more eſpecially in Clemens of Alexandria (L. 1. p. 364.) we have an account of thoſe perſons, who were ſuppoſed to have bleſſed the world with ſome invention: and upon examination almoſt all of them will be found to have been of Cuthite original. III. 509.

AMORA,

Cakes made in honour of Ham-Orus. I. 297.

AMPEL.

This term is a title, the ſame as Omphel, and relates to the oracular deity of the pagan world; under which character Ham was principally alluded to. As the Vine was eſteemed ſacred both to Dionuſus, and Bacchus, and had the name of Ampel, which the Greeks rendered Αμπελος; and as it was their cuſtom out of every title to form a new perſonage, ſo they have ſuppoſed Ampelus to have been a youth of great beauty, and one whom Bacchus particularly favoured. Wherever the Amonians ſettled this name occurs. Many cities, promontories, mountains, barren crags, rocks of the ſea, ſtrands and ſhores, ill ſuited to the cultivation of the Vine, were denominated from it, becauſe here were altars and pillars to this oracular deity. The name therefore could have no relation to the Greek word,

word, ſignifying the Vine, but they were ſo called from the deity to which they were ſacred. We meet with Ampelus, Ampeloëſſa, a nation in Lybia called Ampeliotæ; Ampelona, Ampeluſia, &c.

Ampelus and Omphalus were the ſame term originally, however varied afterwards, and differently appropriated. They are each a compound from Omphe; and relate to the oracular deity. I. 273.

AMPHI.

This term originally related to oracular revelation. It is always found annexed to the names of perſons famous on that account; e. g.

Amphiaraus, (He was worſhiped by the Oropians, and his temple was built in imitation, or in memory, of one called Cnopia at Thebes.)

Amphilochus, (He was the god of light and prophecy. I. 253. n.)

Amphimachus; perſons repreſented as under particular divine influence, and interpreters of the will of the gods.

Amphion, though degraded to a harper, was Amphi-On, the oracle of Apollo, the Sun.

Ampucides, Αμπυκιδης, (ſo was Mopſus ſtiled). This is not a patronymic, but a title of the oracular deity.

Ampycus, ſaid to be the father of Mopſus; but he was the ſame with Apollo.

But theſe ſuppoſed prophets were deities, to whom temples were conſecrated under theſe names; or rather, they were all titles, which related to one god, the Sun.

Amphictuons were originally prophetic perſonages, who attended at Delphi.

Amphira, ſo is Minerva ſtiled by Lycophron; it is a compound of Amphi-Ur; the divine influence, or oracle of Orus.

Amphiſſa,

Amphiſſa, a city in Phocis, famous for the oracle of an unknown goddeſs, the daughter of Macaria.

Amphryſus, in Bœotia, much famed for the influence of Apollo.

Amphimallus, in Crete, well known for its oracle.

Amphiclea, in Phocis; here was a ſhrine of Dionuſus, which was oracular.

Amphipolis (called of old Oropus. II. 165.) I. 252. &c.

Amphi-Tirit is merely an oracular tower, whom the poets have changed into Amphitrite, and made the wife of Neptune. I. 405.

Αμφιμανῖορα, ſacred cakes, ſo called from an oracular temple ſtiled Mentor, and Mantor (q. v.) I. 440.

Amphi, Αμφι. I imagine that the ſacred oracular influence under this term is often alluded to in the exordia of poets, eſpecially by the writers of Dithyrambic meaſure, when they addreſs Apollo. Taken in its uſual ſenſe for *circum*, it has no meaning; and there is otherwiſe no accounting for its being choſen above all others in the language to begin hymns of praiſe to that deity, who was the principal god of prophecy. We have one inſtance in the Nubes of Ariſtoph. v. 595.

Αμφι μοι αυῖε αναξ,
Δηλιε, Κυνθιαν εχων
Ὑψικεραῖα πεῖραν.

Apollo was ſo frequently called Αμφι αναξ, that it was in a manner looked upon as a neceſſary proœmium. In the ſhort hymns aſcribed to Homer, this term is induſtriouſly retained; it was a term of long ſtanding; the ſenſe of which was no longer underſtood, yet the ſound was retained by the Greeks, and uſed for a cuſtomary exclamation. I. 255.

AMPHIPRUMNAIS,

A kind of veſſel copied by the Greeks from one at Thebes in Egypt; the extremities were faſhioned nearly alike; no diſtinction of head or ſtern. Danaus (q. v.) is ſaid to have croſſed the ſea from Egypt to Argos in a ſhip of this form. There was ſomething eſteemed ſacred and ſalutary in this kind of veſſels. Αμφιπρυμνα, τα επι σωτηρια πεμπομενα πλοια. Heſych. This Navis biprora was not a veſſel commonly made uſe of to croſs the ſeas; it was a copy of the ſacred ſhip of Iſis. II. 226. 248.

AMUMONE.

There was a place in Argos named Triaina where the waters of Amumone aroſe; this word is a variation from Amim-On, *the waters of the Sun.* The ſtream roſe cloſe to the place, whoſe true name was undoubtedly Tor-Ain from its vicinity to the fountain. I. 409.

AMYCLÆ,

A city in Italy, of Spartan original; it was ſaid to have ſwarmed of old with ſerpents. I. 485.

AMYCUS,

A king of Bithynia, is repreſented as of a gigantic ſize, and a great proficient with the cæſtus. (Pauſan. L. 1.) He was in conſequence of it the terror of all ſtrangers who came upon the coaſt. II. 45.

AN-AIT,

Fountain of the Sun. In Armenia, near Comana and Camiſene, was the temple of Anait; it was a Perſic and Babyloniſh deity, as well as an Armenian, which was honoured with Puratheia, where the rites of fire were particularly kept up. The city was called Zela, and cloſe behind was a nitrous lake.

Anait ſignifies alſo a Fountain of Fire, under which name a female deity was worſhiped. Whereever a temple is mentioned dedicated to her worſhip, there will be generally found ſome hot ſtreams either of water or bitumen; or elſe ſalt and nitrous pools. I. 30.

ANAC,

A title of high antiquity, originally appropriated to perſons of great ſtrength and ſtature: ſuch were called in the plural Anakim. Some of the deities of Greece were ſtiled Ανακλες, (ſo eſpecially were Caſtor and Pollux, I. 407. 442.) and their temples Ανακλορια. I. 72.

The Cadmians were ſtiled Ανακες and Ανακλες, and the temples of their gods Ανακλορια; theſe terms were imported from the Anakim of Egypt and Canaan, though ultimately from Babylonia. II. 180.

Ανακεια, ſo was ſtiled the feſtival at Athens of Caſtor and Pollux. Ανακειον, ſo was ſtiled the temple of Caſtor and Pollux in Laconia. I. 407.

Anaco, Anachus. Hence ſeem to come the abbreviations, Necho, Nacho, Necus, Negus, which in the Egyptian and Ethiopic languages ſignified a *king*. It was ſometimes expreſſed Nachi, and Nacchi. The buildings repreſented at Perſepolis are ſaid to be the work of Nacki Ruſtan; which ſignifies the lord or prince Ruſtan. Satanaki ſeems to be Satan-Anac, Διαβολος βασιλευς. I. 73.

ANAXAGORAS,

The Scholiaſt upon Pindar writes thus; (Olymp. Ode I.) Περι δε του Ἡλιου οἱ φυσικοι φασιν, ὡς Λιθος καλειται ὁ Ἡλιος, και Αναξαγορου γενομενον Ευριπιδην μαθητην, Πετρον ειρηκεναι τον Ἡλιον δια των προκειμενων.

Ὁ γαρ Μακαριος, κ' ουκ ονειδιζω τυχας,
Διος πεφυκως, ὡς λεγουσι, Ταντ̣αλος,
Κορυφης ὑπερτελλουσα δειμαινων ΠΕΤΡΟΝ,
Αερι πολ̣αι, και τινει ταυ̣την δικην.

Hence

Hence we may diſcover whence the ſtrange notion aroſe about the famous Anaxagoras of Clazomenæ; who is ſaid to have propheſied, that a ſtone would fall from the ſun. All that he averred may be ſeen in the Scholiaſt, which amounts only to this, that Petros was a name of the Sun; a word of Egyptian original, derived from Petor, the ſame as Ham, the Iämus of the ancient Greeks. This Petros ſome of his countrymen underſtood in a different ſenſe; and gave out, that he had foretold a ſtone ſhould drop from the Sun. I. 290. This philoſopher, or his followers, miſled by ſound, ſuppoſed that Zeuth, or Prometheus, was by interpretation Νοος, *mens*. They are guilty of a great miſtake. For what they called Νοος or Νους in a philoſophical ſenſe, was the eternal Mind; what they appropriate to a perſon, was a term of a different purport. It was in ſhort a proper name. II. 273.

ANCIENTS.

It was a common miſtake of them to transfer to one perſon, what belonged to a people. II. 304.

The ancients were in general materialiſts, and thought the world eternal. But the mundane ſyſtem, or at leaſt the hiſtory of the world, they ſuppoſed to commence from the Deluge. Ib. 371. They formed perſonages out of places, and made the natives the children of thoſe perſonages. Ib. 527.

All their ideas about the infernal regions, and the torments of hell, were taken from the temples in each country, and from the rites and inquiſition practiſed in them. I. 502.

ANDROMEDA.

Virgins are often deſcribed as expoſed to dragons and ſea-monſters. This relates to women, who were immured in towers by the ſea-ſide. The au-

thor of the Chronicon Paſchale ſuppoſes, that Andromeda, whom the poets deſcribe as chained to a rock, and expoſed to a ſea-monſter, was in reality confined in a temple of Neptune, a kind of Petra. I. 433.

ANELON,

A river; a compound of An-El-On, *Fons dei Solis:* it was alſo called Halejus. I. 206.

ANIMAL

Every, among the Egyptians, which was in any degree appropriated to a deity, was called by ſome ſacred title. II. 66.

ANOPIANS,

Aſopians, Elopians, Europians, Inopians, Oropians, other names of the Cyclopians, and relate to the worſhip of the Pytho Ops, or Opis. I. 508.

ANTEDILUVIAN.

Siſuthros (Euſeb. Chron. p. 8.) i. e. Noah, is ſaid to have appeared twice, and to have diſcourſed much with mankind; but would not eat with them. This, I imagine, was in his Antediluvian ſtate; when there is reaſon to think, that men in general fed upon raw fleſh; nay, eat it crude, while the life was in it. This we may infer from that poſitive injunction, given by God to Noah, after the Deluge, Gen. ix. 3, 4. *Every moving thing that liveth ſhall be meat for you—but fleſh with the life thereof, which is the blood thereof, ſhall you not eat.* Such a cuſtom had certainly prevailed: and a commemoration of it was kept up among the Gentiles, in all the rites and myſteries of Dionuſus and Bacchus. Hence the latter was called ωμοφαγος, ωμησ῎ης.—Vivum laniant dentibus taurum. Jul. Firmicus of the rites of Crete. III. 110.

ANTIOCHÆA.

ANTIOCHÆA.

This city was firſt called Iöna, built by ſome of the Iönim, who ſettled upon the Orontes. II. 507.

AOR-PATA,

The ſame as Petah Or, the Prieſts of Orus, or in a more lax ſenſe, the votaries of that god. v. Amazonians; Petah.

APÆSANTUS,

A mountain in Argolis, ſaid to be denominated from *Apæſantus* a ſhepherd. II. 185.

APAMEA,

Απαμεια, ἡ λεγομενη Κιβωτος. Strabo. l. 12. The ancient name was Cibotus, undoubtedly in memory of the Ark, and of the hiſtory with which it is connected. The people here had preſerved more particular and authentic traditions concerning the flood, and the preſervation of mankind through Noah, than are to be met with elſewhere. II. 230. [v. Octav. Falconerii Diſſert. de Numm. Apameenſi; and Mr. Bryant's Diſſert. on the ſame ſubject.]

APE

The, was ſacred to the god Apis, and was rendered by the Greeks Capis and Ceipis. I. 335.

APHA, APHTHA,

Amonian terms for Fire, and the god of fire; by different authors expreſſed Apthas, Thas, Tha. However the Greeks and Romans may have appropriated the term (Cic. de N. D. l. 3. c. 22.) it was properly a title of Amon; at the ſame time it related to fire; and every place, in the compoſition of whoſe name it is found, will have a reference to that element, or to its worſhip. e. g.

Aphytis, a place in Thrace, where the Amonians ſettled very early; and where was an oracular temple of Amon.

Aphace, a city; alſo a temple (where was an oracle) of that name in mount Libanus, ſacred to Venus Aphacitis, and denominated from fire.

Apha, Aphæa, were names not only of Vulcan, but of Diana alſo; and in Crete Dictynna had the ſame name.

Caſtor and Pollux were ſtiled Αφεληριοι. Mars Aphæus, was worſhiped in Arcadia. Apollo was alſo called Αφηλωρ, which was expreſſed by the ancient Dorians Apha-Tor, a fire tower or Prutaneum, the ſame which the Latins called of old Pur-Tor.

Aphetæ were originally prieſts of fire.

Απαλυρια is compounded of Apatour, a fire tower. I. 59.

Ain-Aptha, the Fountains of Aptha, the god of fire; which by the Greeks was rendered Naptha, a name given to Bitumen. I. 278. Apha-Aſtus, rendered by the Ionian Greeks Hephæſtus. I. 63.

APIA.

The whole region of the Peloponneſus was of old ſo ſtiled, undoubtedly from Apis of Egypt; from which alſo came the terms Appa, Appas, and Apia, among the Greeks; which laſt is equivalent to *Patria* among the Romans. Among the Scythæ the name of the earth itſelf was *Apia*, the feminine of Apis. The word therefore could not ſignify *remote*. Hence Homer, who adheres to ancient words, when he ſpeaks of Neſtor (Ιλ. Α. 270.) that he went τηλοθεν εξ απιης γαιης, muſt mean either that he went far away *e patria terra*, from his own country; or elſe at a diſtance from the region of Apis;

Apis; for it is ſcarcely ſenſe to ſay *longe a longinqua terra.* II. 420.

APIS,

Phoroneus, Inachus, Zeuth, Deucalion, Prometheus, were all one perſon; and with that perſon commenced the Gentile hiſtory not of Greece only, but of the world. II. 268. At Memphis they worſhiped the ſacred Bull Apis; as they did at Heliopolis the Bull Mnevis or Mneuis. Apis and Mneuis were both repreſentations of the ſame ancient perſonage, ſc. Noah. Ib. 418. Apis ſeems to have been an Egyptian name for a *father*; hence Appa, &c. v. ſupra. He is ſaid to have come from Egypt, and to have ſettled at Argos. Æſchylus in his Suppl. thus ſpeaks of him:

Απις γαρ ελθων εκ περαs Ναυπακλιας,
Ιαλρομανλις, παις Απολλωνος, χθονα
Την δ' εκκαθαιρει κνωδαλων βρολοφθορων. I. 485.

Apis is deſcribed by Pliny (L. 8. c. 46.) as a deity. II. 423.

ΑΠΟΒΑΘΜΟΣ,

Near Nauplia in Argolis, was a ſpot of ground, called the place of Deſcent; τουλου δ' εχειλαι χωριον αλλο Αποβαθμος (Pauſan. L. 2.) ſimilar to the place called Αποβαληριον upon mount Ararat, mentioned by Joſephus, (Antiq. L. 1. c. 3.) and undoubtedly named from the ſame ancient hiſtory. The tradition among the people of Argolis was, that the place was ſo named, becauſe in this ſpot Danaus made his firſt deſcent from the ſhip, in which he came over. II. 269.

APOLLO,

Of Greece and Rome, the ſame as the Abelion of the Eaſt. The old Romans called him Apello. I. 17. He was alſo called Cunnius; likewiſe

Cranëus and Carnëus (expreſſed by the Romans in later times Granus and Grannus) the ſame with Cerenëus, the ſupreme deity, the lord of light. 47. He was frequently called Αμφι Αναξ; alſo Επαξιος, or the tutelary god of the coaſt; he was the ſame as Ampycus. He was called Οικιστης and Αρχηγετης, from being the ſuppoſed founder of cities, which were generally built in conſequence of ſome oracle. 282. Why he was repreſented by the Greeks as gaping, ſee Cahen. By a miſtake of theirs he had beſtowed upon him the epithet of Chruſaor. He had the title of Phaeton given to him, as the god of light. 369. He was the ſame with Bacchus and Dionuſus, for each was the Sun. 308. He was the ſame with Python, or the Sun. 464. And had the title of Hippa. II. 31. He had the title of Εχετος, rendered more commonly by the Greeks Ἑκαλος

Αρτεμις ιοχεαιρα, κασιγνητη Ἑκαλοιο. Ιλ. Υ. 71.

as if it came from ἑκας; whereas it was an Amonian title by which Orus and Oſiris were called. 49. He was the ſame as Orpheus, and Orus of Egypt. 136. He was ſtiled Νομευς and Ποιμνιος, and was ſaid to have been educated in Arabia. Indeed almoſt all the principal perſons, whoſe names occur in the mythology of Greece and Italy, are repreſented as Shepherds. 182. The Greeks called Apollo himſelf Python, which is the ſame as Opis, Oupis, and Oub. I. 49.

APOLLONIUS

Rhodius, a native of Egypt. He continually alludes to the antiquities of that country. I. 143.

AQUÆ

Perſianæ, ſome ſalutary waters near Carthage. They were ſo named from Perez, the Sun, to whom they

they were ſacred. Indeed all ſalutary ſtreams were conſecrated to the Sun. II. 66. n.

Ager Piſanus, the etymology of this name is the ſame as that of Hanes and Phanes (q. v.) only the terms are reverſed. It ſignifies *Ignis fons*; it was a diſtrict in the north of Italy; and the place was famous for its hot ſtreams, which are called by Pliny Aquæ Piſanæ. I. 200.

AQUARIUS,

The watery ſign; that great effuſion of water, as it is depicted on the ſphere, undoubtedly had reference to the Deluge. Some ſay that Aquarius was Ganymede; others Deucalion. II. 234.

AR,

In Hoſea, x. 14. does not ſignify *a city*, but אור, the title of the deity; from whence was derived ἱερος of the Greeks. I. 100. n.

ARACHNAON,

The name of a remarkable temple, of great antiquity, in Argolis; ſuppoſed to have been built in the time of Inachus: cloſe to it was an altar upon which they only made offerings when they wanted rain. In the maſculine *Arach-Naos*; it is literally the temple of Arech. II. 522. v. Erech.

ARBELA,

Was a place ſacred to Bel, called Arbel, אור בל of the Chaldeans. It is of the ſame import with Gaugamela. There was a city of this name in Sicily; alſo in Galilee, ſituated upon a vaſt cavern.

Arbelus is by ſome repreſented as the firſt deified mortal. I. 99.

ARCA, ARCAS, ARGUS,

All ſignified the Ark, and Archaia betokened any thing that had any relation to it. But as the Ark

Ark and Deluge were of the higheſt antiquity in the mythology of Greece; and every thing was deduced from that period; from hence Archaia came to ſignify any thing very ancient, and Archa, Αρχα, the beginning. II. 384.

ARCADES, ARGAEI,

So were ſtiled the people, who introduced the Arkite worſhip into Italy. II. 503.

ARCADIANS,

The ancient; were ſaid to be the offſpring of Typhon; and by ſome the children of Atlas; by which was meant, that they were people of the Typhonian, and Atlantian religion. I. 496.

In Arcadia and Elis, the moſt ancient rites were preſerved. II. 29. They were undoubtedly an Amonian colony; ſome of whom the Greeks called Parrhaſians. 66. Their ancient name was Minyæ, interpreted Σεληνίται, Lunares. II. 200.

ΑΡΧΗΓΕΤΑΙ.

The colonies of the Amonians, went abroad under the ſanction and direction of their prieſts; and carried with them the rites and cuſtoms of their country. And as they went abroad under the influence and direction of their tutelary deities, thoſe deities were ſtiled Ἡγεμονες and Αρχηγέται; and the colony was denominated from ſome ſacred title of the god. I. 282.

ARCHEMAGORAS,

(expreſſed by Pauſanias Αιχμαγορας) by which is meant the father, or chief of the Magi. The Greeks made him a ſon of Hercules. II. 77.

AREIMANIUS.

The name of the Evil principle, as Oromazus, was of the Good. II. 117.

AREN, ARENE,

One of the Amonian names for the Ark; and Bœotus is ſaid by Diodorus Siculus (L. 4.) to have been the ſon of Neptune and Arne, which is a contraction of Arene. II. 328.

Αρηνη——Εστι δε τις ποταμος Μινυηιος εις αλα βαλλων,
Εγγυθεν Αρηνης. Hom. Ιλ. Λ. 387.

The city Arena is literally the city of the Ark. It ſeems to have been ſituated upon a ſacred hill called Sama-Con, near the grove and temple of Iöna: in all which names we may ſee a reference to the ſame rites and hiſtory. II. 512.

AREZ.

According to Suidas, he was the ſame as Theuth, ſtiled by the Arabians Theus-Arez, and ſo worſhiped at Petra. I. 12. It was one name of the Sun; and the Lion, which was an emblem of the Sun, had the ſame denomination. 511.

ΑΡΗΣ ΙΠΠΙΟΣ,

Mars the horſeman; ſo called through ignorance by the Greeks. II, 28.

ARGAIUS

Mons, may be derived from Har, a mountain; or from Aur, fire. We may ſuppoſe Ar-Gaius to ſignify *Mons cavus*; or rather *Ignis cavitas*, ſive *Vulcani domus*; a name given from its being hollow, and at the ſame time a reſervoir of fiery matter. I, 207. v. Patinæ Numiſm. Imp. p. 180.

ARGO,

That ſacred ſhip, which was ſaid to have been framed by divine wiſdom, and which is to be found in the Chaldaic and Egyptian ſpheres, was no

no other than the ark. II. 236. However the Græcians may have taken the hiſtory to themſelves, it is plain that the Argo was the ſacred ſhip of Oſiris, and conſequently was the Ark. 519. It was the ſame as the ſhip of Noah, of which the Baris in Egypt was a repreſentation. Its very name ſhews to what it alludes; for it ſhould be expreſſed Argus, which preciſely ſignified an Ark, and was ſynonymous to Theba. Thoſe who officiated at the ſhrines termed Argus, were called Argeiphontai, from the Egyptian Phont, which ſignified a Prieſt. But the Greeks, interpreting this term by words in their own tongue, turned the Prieſt into a Slayer; and Argo into a man; whom, from a confuſed notion of the ſtarry ſyſtem, they ſuppoſed to abound with eyes, and made Hermes cut off his head. 238. Schol. Vet. in Soph. Elect. v. 5. ταυ῀ης γαρ (ſc. Ειλειθυιας) ὁ Ζευς ερασθεις, μεταβεβληκειν αυ῀την εις Βουν, λαθειν πειρωμενος την Ἡραν. ἡ δε γνουσα, τον Κυνα τον Αργον τον πανοπ῀ην επεστησε φυλαττειν αυ῀την, ὁν Ἑρμης ὑπο Διος πεμφθεις απεκτεινεν.

Argus, Κυν, or Canis, is preciſely of the ſame purport, as Argeiphontes; *a Prieſt of the Ark.* 239.

ARGOS.

Its acropolis was ſuppoſed to have been founded by Danaus the Arkite. The Acropolis was certainly an Arkite temple, where the Laris, or Navis biprora, was reverenced. II. 453. The city was built by the Cyclopians;

Cyclopum ſacras
Turres, labore majus humano decus.
Seneca Thyeſtes. Act. 2. v. 406.

I. 504. This city (beſides many others) was ſaid to have been infeſted by ſerpents, till Apis came from Egypt and ſettled there; and theſe ſerpents were

were Hivites from the ſame country. 485. There were accounts retained by the people of Argos concerning a deluge in the days of Inachus, but they did not imagine it to extend beyond their own country. II. 412.

ARGOS HIPPIUM.

There was one in Daunia, which had no relation to the animal, the horſe; but to an emblem, under which, in many places the Ark was reverenced. II. 503.

ARGONAUTIC

Expedition. This has been always eſteemed authentic, and admitted as a chronological æra. The Golden Fleece at Colchis was to be recovered. A ſhip was built at Pagaſæ; the firſt that was ever attempted; it was built by Argus, inſtructed by Minerva. This ſhip (builded of ſacred timber from Dodona) was ſaid to have been oracular. A ſelect band of heroes, with Jaſon at their head, engage in this enterpriſe. Chiron, or as ſome ſay Muſæus, made a ſphere (the firſt ever made) for their uſe. They ſet ſail at the riſing of the Pleiades; but authors differ greatly as to their rout, both ſetting out, and returning. At the Boſphorus were two rocks, which uſed to claſh together, and intercept whatever was paſſing. They let fly a Dove; which getting through, they followed, and, by the help of Minerva, eſcaped. After many difficulties and adventures they ſucceed, and Jaſon brings off the prize, and Medea, the daughter of king Æetes; who, enraged, fits out ſome ſhips, purſues them, cuts off their retreat, and compells them to return another way, which by writers is differently repreſented. At length they arrive in Greece, ſacrifice to the gods, and conſecrate the ſhip to Neptune.

The

The whole is a romantic detail; replete with inconſiſtency and contradiction: yet it has been admitted as an hiſtorical fact by Herodotus, Diodorus, Strabo, among the ancients; with every Græcian Mythologiſt; by Clemens, Euſebius, and Syncellus, among the Fathers; and among the moderns, by Scaliger, and Petavius, Archbp. Uſher, Dr. Jackſon, and Sir Iſaac Newton, &c.

A few remarks will be ſubjoined; and

1ſt. As to the ſphere; it could not have been a Græcian work, deſigned for the uſe of the Argonauts: for as Dr. Rutherforth obſerves, Natural Philoſophy, Vol. ii. p. 849.

" Beſide Pagaſæ, from whence the Argonauts ſailed, is about 39°; and Colchis, to which they were ſailing, is about 45° N. lat. The ſtar Canobus of the firſt magnitude, marked α by Bayer, in the conſtellation Argo, is only 37° from the South pole, and great part of this conſtellation is ſtill nearer to the South pole. Therefore this principal ſtar could not be ſeen, either in the place, that the Argonauts ſet out from, or in the place to which they were ſailing. Now the ſhip was the firſt of its kind, and was the principal thing in the expedition: which makes it very unlikely, that Chiron ſhould chuſe to call a ſet of ſtars by the name of Argo, moſt of which were inviſible to the Argonauts. If he had delineated the ſphere for their uſe, he would have choſen to call ſome other conſtellation by that name: he would moſt likely have given the name Argo to ſome conſtellation in the Zodiac: however, certainly, to one that was viſible to the Argonauts, and not to one which was ſo far to the South, that the principal ſtar in it could not be ſeen by them, either when they ſet out, or when they came to the end of their voyage." Hence it appears that the ſphere could not be a Græcian work. It was the produce of Egypt,

from

from whence came the aſtronomy of Greece: and the *Zodiac*, which Sir Iſaac Newton ſuppoſed to relate to this expedition, was an aſſemblage of Egyptian hieroglyphics.

2. As to the ſhip; there is a remarkable circumſtance relating to this expedition; that the dragon ſlain by Jaſon was of the dimenſions of a Trireme:

> Κειλο γαρ οχμα, Δρακονλος δ'
> Ειχέλο λαβροίαλαν γενυων,
> Ὅς ωαχει μακει τε ωεν-
> τηκονλορον ναυν κραλει. Pind. Pyth. Ode 4.

by which muſt be meant, that it was of the ſhape of a ſhip in general; for there were no Triremes at the time alluded to. The writers of this ſtory do not agree as to the perſon who built this ſhip, nor as to the place where it was built. King *Æetes* is ſaid to have purſued them, and intercepted their retreat. Now what can be more ridiculous than to ſee the firſt conſtructed ſhip purſued by a navy which was prior to it? But to palliate the abſurdity it is ſaid, that the Argo was the firſt Long ſhip. Here another difficulty ariſes; for Danaus, many generations before, was ſaid to have come to Argos in a long ſhip; Δαναον ωρωίον (μακραν ναυν) καλασκευασαι. Schol. in Apollon. L. 1. v. 4. And Minos had a fleet of long ſhips, with which he held the ſovereignty of the ſeas. Of what did the fleet of Æetes conſiſt but of long ſhips? otherwiſe he could not have gotten before them at the Boſphorus, or overtaken them in the Iſter. To render the whole more conſiſtent, Diodorus omits this and many other circumſtances. But at this rate any thing may be made out of any thing.

3. As to the Adventurers; the higheſt number to which any writer makes them amount, is Fifty and One. How is it poſſible for ſo ſmall a band of men

men to have atchieved, what they are ſuppoſed to have performed? How could they penetrate ſo far inland, raiſe ſo many temples, and found ſo many cities? To have paſſed over vaſt continents, and through ſeas unknown? And all this in an open boat (Αργων σκαφος) which they dragged over mountains, and often carried for leagues upon their ſhoulders? Diodorus ſuppoſes Hercules to have attended his comrades throughout (which other accounts contradict); he further tells us, that the Argonauts upon their return landed at Troas, where Hercules made a demand upon Laomedon of ſome horſes, promiſed to him; upon a refuſal, they attack the Trojans, and take the city; Homer (Ιλ. Ε. v. 642.) ſays Hercules had ſix ſhips;

Ὁς ῥ᾽ ἐλθων, ἑνεχ᾽ ἱππων Λαομεδοντος,
Ἐξ οιης συν νηυσι, και ανδρασι παυροτεροισιν,
Ιλιου εξαλαπαξε πτολιν, χηρωσε δ᾽ αγυιας.

Here we find the crew of a little bilander in one day perform what Agamemnon with a thouſand ſhips, and fifty thouſand men, could not effect in ten years. Yet Hercules lived but one generation before the Trojan war; and the event of the firſt capture was ſo recent, that Anchiſes was ſuppoſed to have been witneſs to it;

——— ſatis una ſuperque
Vidimus excidia, et captæ ſuperavimus urbi.
Virg. Æn. L. 2. v. 642.

all which is very ſtrange. For how can we believe, that ſuch a change could have been brought about in ſo inconſiderable a ſpace, either in reſpect to the ſtate of Troy, or the policy of Greece?

After many adventures, and long wandering in different parts, the Argonauts are ſuppoſed to have

returned to Iolcus; and the whole is ſaid to have been performed in *Four*, or as ſome deſcribe it, in *Two Months*.

If there were any truth in this hiſtory, as applied by the Græcians, there ſhould be found ſome conſiſtency in their writers: but there is ſcarce a circumſtance, in which they are agreed. The Greeks borrowed their mythology and rites from Egypt; which were founded on ancient hiſtories, and which, by length of time, became obſcure, being tranſmitted in hieroglyphical repreſentations. Hence the fable of the bull of Europa, the ram of Helle, &c. in all theſe is the ſame hiſtory under a different allegory, and emblem. In theſe fables is figured the ſeparation of mankind by their families, and their journeying to their places of allotment. At the ſame time the diſperſion of one particular race of men, and their flight over the face of the earth, is principally deſcribed. Of this family were the perſons, who preſerved the chief memorials of the Ark in the Gentile world.

In the account of the Argo we have undeniably the hiſtory of a ſacred ſhip, the firſt that was ever conſtructed, and ſaid to have been originally framed by divine wiſdom: this was no other than the Ark.

The Græcians took the hiſtory to themſelves; and in conſequence of this aſſumption, wherever they heard that any people under the title of Arcades, or Argæi, had ſettled, they ſuppoſed that their Argo had been. Hence they made it paſs not only through the moſt diſtant ſeas, but over hills and mountains, and through the midſt of both Europe and Aſia: there being no difficulty that could ſtop it.

The chief title, by which the Argonauts were diſtinguiſhed, was that of *Minyæ*. II. 475.

ARIMASPIANS

Were Hyperborean Cyclopians; and had temples named Charis, or Chariſia, in the top of which was preſerved a perpetual fire. They were of the ſame family as thoſe of Sicily, and had the ſame rites, and particularly worſhiped the Ophite deity under the name of Opis.

Αριμασπιους ανδρας μουνοφθαλμους.

Herod. L. 4. c. 13.

ARION,

Who was ſuppoſed to have been ſaved by a Cetus, or dolphin, ſeems to have been the fiſh itſelf, and was thence named Hippos. Ἱππος Αρειων. Pauſan. L. 8. II. 411. v. Palæmon.

ARK.

Theophilus (Ad Autol. l. 3.) expreſsly ſays, that the remains of it were to be ſeen upon the mountains of Aram, or Armenia. Chryſoſtom (De perfecta Charit.) aſſerts the ſame. II. 217. The name of the ſhip of Iſis, and of all the navicular ſhrines was Baris, and this was the very name of the mountain on which the Ark of Noah reſted. 219. It was alſo called Theba. Gen. vi. 15. 222. In other countries beſides Egypt, an Ark or Ship was introduced in their myſteries, and often carried about upon their feſtivals: at Eruthra in Ionia—at Smyrna—Athens at the Panathenæa—at Phalerus near Athens—Olympia, &c.

Ενθεν αειζωονλα Θεωριδος ἱερα Φοιβῳ
Κεκροπιδαι πεμπουσι τοπηϊα νηος εκεινης.

Callim. H. in Delum. v. 314.

223. Probably in early times moſt ſhrines among the Mizraim were formed under the reſemblance of a ſhip, in memory of the Deluge. It was alſo called

called by the Greeks Λαρναξ, Κιβωτος, &c. Moſt of the principal perſons in the Græcian hiſtory are ſaid to have been preſerved in an Ark. 227. As the ancients deſcribed the Ark, the ναυς αμφιπρυμναϊς, like a Lunette; it was in conſequence of it called Μην and Σεληνη, which ſignify a Moon; and a Creſcent became its common ſymbol. 242. The principal terms, by which the ancients diſtinguiſhed the Ark, were *Theba*, *Baris*, *Arguz*, *Argus*, *Aren*, *Arene*, *Arne*, *Laris*, *Boutus*, *Bœotus*, *Cibotus*, (and alſo ſeems to have been ſometimes called *Centaurus*, from whence many of the Arkites had the name of Centauri. II. 440.) Out of theſe they formed different perſonages: and as there was apparently a correſpondence in theſe terms, they in conſequence of it invented different degrees of relation (of this innumerable inſtances occur among the Greeks). Hence a large family has ariſen from a few antiquated words, which related to the ſame hiſtory, and of which many were nearly ſynonymous. 251. When the ark was conſtructed, Noah made alſo a door in its ſide; a circumſtance continually commemorated by the Gentile writers. The entrance through it they eſteemed a paſſage to death and darkneſs; but the egreſs from it was repreſented as a return to life: hence the opening and ſhutting of it were religiouſly recorded. II. 257. The hiſtory of the Ark was preſerved in all countries, as far as we can obtain evidence, with the greateſt care and veneration. 443. v. Προθυραια.

ARKITE DEITY,

(Noah) was called deus Lunus, Luna, and Selene; and by different nations Meen, Man, Menes, and Manes. The word is ſometimes exhibited Archæus; which may be referred to a different idea. Theſſaly was ſaid to have been originally named

Purrha, from the wife of Deucalion, called by the ancient poet Rhianus Αρχαια αλοχος.

Archæa may ſignify ancient; but it often ſeems to be the ſame as Archia, and Architis, from the Ark, from which both people and places were indifferently ſtiled Αρκαιοι, and Αρχαιοι, Arkites, and Archites. II. 244. There were innumerable colonies of Arkites, who went abroad, and made various ſettlements: but the Græcians have aſcribed the whole to the Arcades, Argæi, and Argonautæ of their own country. When we read of people of Argos performing ſuch and ſuch things, we ſhould underſtand Argoï, and Arkitæ, or as it is ſometimes rendered Architæ. People of theſe denominations did ſettle in Paleſtine; and occupied a great part of Syria. From thence they came to Greece and Italy: though the Græcians have reverſed the hiſtory; and would perſuade us, that they proceeded from Hellas, and more particularly from Argos. Yet even among the Græcians the term Argivus was not of old confined to Argos. Αργειοι, οἱ Ἕλληνες. Heſych. It is uſed in this ſenſe continually by Homer. 505. Euſebius, in deſcribing the people to the eaſt of Babylonia, among others, mentions the Αρχαιοι, by whom, I am perſuaded, were meant an Arkite nation, who were worſhipers of the Lunar god. 310.

Αρχαιος, Archaius, is alſo another term for the Ark; and although, as the hiſtory is of the higheſt antiquity, it might be applicable to any part of it in the common acceptation; yet it will be found to be induſtriouſly introduced, and to have a more immediate reference to the Ark. For it is found continually annexed to the hiſtory of Pyrrha, Pelias, Aimonia, and the concomitant circumſtances of the Ark, and Deluge. It was uſed alſo for a title.

Αρχη, πολις Φοινικης· το εθνικον Αρχαιος. Steph. Byzant. in Parutæ Sicilia. p. 104. is the repreſentation of the

the Sicilian Tauro-Men; with this inſcription, Αλ Αρχαιος, which is literally *deus Arkitis*; and the term Αρχαιος is of the ſame purport, an *Archite*. H. 493.

ARLES,

The city in Provence, was famed for its medicinal waters; the true name was Ar-Ales, the city of Ales. It was alſo called Ar-El-Ait, or Arelate. I. 33. n.

ARMENIA.

This region ſeems to have been particularly well calculated for the reception of the Patriarch's family, and for the re-peopling of the world. Strabo, who was a native of Aſia Minor, (L. 11. p. 800.) ſpeaks of the fertility of Armenia, and eſpecially of the region of Gogarene, which he particularly mentions as productive of the olive. Arene was one name of the Ark. It is to be obſerved, that there is ſcarcely any eaſtern name, which begins with a vowel or common aſpirate, but is at times found with a guttural. Thus Ham was expreſſed Cham; Habor Chabor; Arene Carene (hence the Carina of the Romans); the term Go-Carene (Γω-Γαρηνη) ſignifies literally the place or region of the Ark.

Armenia, for the moſt part, ſeems to have been of a very high ſituation. One province was ſtyled, on this account, Armenia Alta; of which Moſes Choren. Geogr. p. 358. gives the following account: "inter omnes regiones revera altiſſima eſt; quippe quæ ad quatuor cœli partes fluvios emittit. Habet præterea montes tres, feras plurimas, aves utiles, thermas, ſalinas, atque aliarum rerum ubertatem, et urbem *Carinam*." A country of this nature and ſituation muſt, after the flood, have been ſooneſt dried, and conſequently the ſooneſt habi-

table. The mountain ſtill retains the name of Ararat: and the province beneath is at this day peculiarly ſtyled Ar-Meni.

The mountain was alſo called Maſis, and likewiſe Thamanim and Tſhamanim; and there was a town towards the foot of the mountain of the ſame name, which was ſuppoſed to have been built by Noah. Now Thaman is ſaid in the ancient language of the country to have ſignified Eight (v. *Ogdoas.*) and was analogous to the Shaman of the Hebrews, which denoted the ſame number. (Bochart. Geog. Sacra. L. 1. p. 18.) The Terra Thamanim ſignifies the region of the eight perſons. (Ebn Patricius. v. 1. p. 40. 43.) III. 7.

ARPI.

There was a region in Apulia ſo called; and in its neighbourhood were the iſlands of Diomedes, and the birds, which were fabled to have been Swans; and which were Amonian prieſts. II. 44. v. Harpies. Arpi-ai—Ἅρπυιαι.

ARSINOE,

Arſene, Arſine, Arſiana. They are all the ſame name, only varied in different countries; and are of the ſame import. Arſinöe is a compound of Arez-Ain, *fons Solis*; and moſt places ſo denominated will be found famous for ſome fountain. I. 208.

ARTEMIS

Was properly a city, Ar-Themis, the ſame as Thamus of Egypt. What was called Artemis, and Artemiſium, was in ſome places reverſed, and expreſſed by Kir ſubjoined; hence Themiſcir, and Themiſcura in Pontus. I. 92.

ARX.

ARX.

Every place ſtiled Arx and Ακροπολις, were in reality ſacred eminences, where of old they worſhiped; and which in aftertimes were fortified. The ſame is to be obſerved of thoſe ſtiled Purgoi. I. 295. n.

AS,

(V. Ees.) One of the titles of the Sun; and related to Fire: it is ſometimes compounded with itſelf, and rendered Aſas, and Azaz, expreſſed by the Greeks Αζαζος, and Αζιζος. In Adeſa, the deity was worſhiped under the name of Azizus. It was a title not unknown to the Greeks;

Αζησια, ἡ Δημητηρ. Heſych. Proſerpine was likewiſe ſo called.

Azaz, and Aſiſus, are the ſame as Aſis, and Iſis made feminine in Egypt, and ſuppoſed to be the ſiſter of Oſiris the Sun.

Αζα ſignified Ασθολος. Heſych. Hence Aſſo, Aſſare of the Romans.

As is often compounded with Or; as in Aſorus and Eſorus, titles of the deity in Syria, Sicily, and Carthage, of which laſt he was ſuppoſed the founder.

Azor, Azur, common names for places, where Puratheia were built. It is often compounded with El and Il; as in Aleſa, Azilis, Azila, Aſyla.

Aziz *lightning*; any thing ſuperlatively bright; analogous to Adad and Rabrab.

As or Az, from this ancient term many Greek words were derived; as Αζομαι veneror, Αζω, ξηραινω, Αζαλεον, θερμον, Αζα, ασθολος, Αζωπες, αἱ ξηραι εκ της θεωριας. Heſych.

Azania, a region ſo called in Arcadia; famous for the excellency of its waters. Hanes in Egypt was the reverſe of Azan, formed of the ſame terms, and of the ſame import preciſely. I. 26.

ASCLEPIUS,

The god of health, and reſtorer of life. By Sanchoniatho he is deſcribed as the chief of the Eight whom the Deluge ſpared. Damaſcius (apud Photium. p. 1073.) ſpeaks of him as a perſon, of whom the mother of the gods was enamoured: one, who had been conſigned to darkneſs, but out of that gloom, diſplayed a wonderful light. He alſo makes him the Eighth, and principal of the Cabiri. II. 465.

ASIA

Proper comprehended little more than Phrygia, and a part of Lydia; and was bounded by the river Halys. It was of a moſt inflammable ſoil. The country about the Cäyſter was particularly named Aſia.

Ασιῳ εν λειμωνι Κάυστριου αμφι ῥεεθρα.

Hom. Ια. B. 461.

See Strab. L. 13. I. 29.

The Aſiatic Greeks, after a long æra of darkneſs, began to beſtir themſelves. They had a greater correſpondence than the *Helladians*, and they were led to exert their talents from examples in Syria, Egypt, and other countries. The ſpecimens, which they exhibited of their genius, were amazing; and have juſtly been eſteemed a ſtandard for elegance, and nature. I. 151.

The reverſe of moſt of the Aſiatic coins relate to the religion and mythology of the places where they were ſtruck. II. 231.

ASOPIANS

Were worſhipers of the Serpent; being ſo denominated from places conſecrated to Ops, and Opis, the Serpent. II. 177. Aſopus, Anopus, Europus, Ellopis, Ellopia, Charopus, Oropus, all nearly of the

the ſame import, and named from the ſame object of worſhip, the Serpent. II. 164.

AST, ASTA,

Eſta, ſignified Fire, and alſo the deity of that element. The Greeks expreſſed it Ἑστία, the Romans Veſta.

> Nec tu aliud Veſtam, quam vivam intellige flammam.
>
> Ovid. Faſti. L. 6. v. 291.

Aſta, and Eſta, ſignified alſo a ſacred hearth. In early times every diſtrict was divided according to the number of ſacred hearths; each of which conſtituted a community, or pariſh. They were in different parts ſtiled Puratheia, Empureia, Prutaneia, Prætoria, Phratriai, and Apaturia: but Aſta the moſt common name. Theſe were all places of general rendezvous for people of the ſame community. Here were kept up perpetual fires: and places of this ſort were made uſe of for courts of judicature, where the laws of the country, Θεμιστὰι, were explained, and enforced. Hence Hom. Ιλ. A. 63. ſpeaking of a perſon not worthy of the rights of ſociety, calls him Ανεστιος, Αθεμιστος, Αφρητωρ. I. 62.

Aſta was in aftertimes by the Greeks expreſſed Ἀστυ, and appropriated to a city; and this at firſt was the name for Athens.

Aſtus is the god of Fire. I. 503.

Aſtes and Eſtes, equally relate to fire. II. 463. Hence Apha-Aſtus, or Hephaſtus, the Hephaiſtus of the Greeks.

Aſtabeni are *Sons of Fire.*

ASTACHAN.

The deity was ſo ſtiled, which as a maſculine, ſignified *Sol Dominus* ſive *Vulcanus Rex.* This we may

may infer from a province in Parthia, remarkable for eruptions of fire, which was called Aſta-Cana, rendered by the Romans Aſtacene, the region of the god of Fire. I. 227.

ASTARTE

And Cronus are ſaid to have gone over the whole earth, diſpoſing of the countries at their pleaſure, and doing good wherever they came. II. 82. She was the ſame as Europa. II. 305.

ASTER.

Seven Cyclops are ſaid to have walled round the harbour of Tiryns, which undoubtedly were ſeven Cyclopian towers. Some of them ſtood towards the harbour to afford light to ſhips. They were ſacred to Aſter and Aſtarte, and ſtiled Aſtro-Caer, and Caer-Aſter, out of which the Greeks formed Γαστροχειρ and Εγχειρογαστηρ; a ſtrange medley made up of hands and bellies. Strabo in particular (L. 8.) having converted theſe buildings into ſo many maſons, calls them Γαστροχειρας, *belly-handed men*. Theſe towers were erected alſo for Purait, or Puratheia, where the rites of Fire were performed. Purait the Greeks turned into Προιτος, and made him a king of that country. I. 507.

Aſter among many nations ſignified *a Star*. II. 121.

ASTERIE,

The daughter of Belus (ſaid to be married to Perſeus) the ſame as Aſhtaroth, and Aſtarte of Canaan. II. 64.

ASTERION.

Pauſanias (L. 1.) repreſents him as the ſon of Anac, and of an enormous ſize. I. 72. What was ſuppoſed to be his tomb in the iſland Lade, was only a conſecrated place. 465.

ATARBEC,

ATARBEC,

In Egypt, is the temple of Atar or Athar; called Atarbechis by Herodotus, L. 2. and by Strabo, L. 17. ſtiled Athribites. I. 97.

ATESH,

To this day one of the names of Fire, among thoſe in the eaſt, who worſhip it. And Ateſh-Pereſt is a prieſt of Fire. I. 26.

ΑΘΑΝ

ὁ Θεος. Euſtath. in Dionyſ. Perieg. v. 915. The great fountain of Light; ſtiled both Anath, and Athan, the ſame as Athana, and Athena of Greece, and Anaith of Perſis. II. 305.

ΑΘΑΝΑΤΟΙ,

Were no other than the three ſons of Noah, the Baalim of the Scriptures. II. 278. v. Triad.

ATH-EL. ATH-AIN.

From hence the Greeks formed Αθηλα, and Αθηνα, titles, by which they diſtinguiſhed the goddeſs of wiſdom. Proſerpine was called alſo Athele. Ath was an oriental term, which came from Babylonia and Chaldea to Egypt; and from thence to Syria and Canaan.

Ovid (Met. L. 5. v. 162.) ſpeaking of an Ethiopian, introduces him by the name of Eth-Amon, ſoftened into Ethemon. So Virgil (Æn. L. 10. v. 126.)

— — — comites Sarpedonis ambo,
Et clarus Ethemon Lycia comitantur ab alta.

Or, Clarus et Ethemon——

Ath was ſometimes joined to the ancient title *Herm*; which the Græcians with a termination made Ερμης. From Ath-Herm, came Θερμαι, Θερμος,

Θερμος, Θερμαινω. Theſe terms were ſometimes reverſed, and rendered Herm-Athena. I. 20. v. Ait.

ATHEMANES.

There was a province of theſe in Theſprotia, who were ſo denominated from their deity Ath-Man or Ath-Manes. II. 170.

ATHENS.

Its firſt name was Aſta; and then Athenæ of the ſame import; for it is a compound of Ath-En, *Ignis fons:* in which name there is a reference both to the guardian goddeſs of the city; and alſo to the perpetual fire preſerved within its precincts. I. 63.

ATHENIANS,

Who came from Sais in Egypt, were denominated from the deity Anath, whom they expreſſed Ath-An, or Αθηνη, after the Ionian manner. I. 57. n. The ancient Athenians worſhiped Iſis; and were in their looks, and in their manners, particularly like the Egyptians. Diod. Sic. L. 1. The whole of their policy was plainly borrowed from that country. It is ſaid by Sanchoniathon, Euſeb. P. E. lib. 1. c. 10. that Cronus, in his travels over the earth, in company with his daughter Athena, came to Attica; which he beſtowed upon her. The Sch. on Lycophron. v. 111. has theſe remarkable words: Ελθων αῤ (ὁ Κεκροψ) απο Σαεως πολεως Αιγυπτου τας Αθηνας συνῳκισε. Σαις δε καὶ Αιγυπτιους ἡ Αθηνα λεγεται, ὡς φησι Χαραξ. Hence it is, that almoſt the whole of the mythology of Greece is borrowed from Egypt. All their rites and ceremonies from the ſame quarter. 185. They were eſteemed Serpentigenæ; and they had a tradition, that the chief guardian of their Acropolis was a Serpent. Ægeus of Athens, according to Androtion, was of the Serpent breed; and the firſt king of the country is ſaid to have been Δρακων, *a Dragon.*

Dragon. Others make *Cecrops* the firſt who reigned. 483.

ATHYR,

One of the Egyptian months: the term is formed of Ath-Ur. It was alſo one of the names of that place, where the ſhepherds reſided in Egypt; and to which the Iſraelites ſucceeded. It ſtood at the upper point of Delta, and was particularly ſacred to Ur, or Orus: and thence called Athur-ai, or the place of Athur.

One of the moſt ancient names of Rhodes was Aithraia, or the land of Athyr; ſo called from the worſhip of the Sun. Lemnos was denominated Aithalia, for the ſame reaſon, from Aith-El. Ethiopia was named both Aitheria, and Aeria, from Aun, and Athyr. I. 20.

ATLAS,

The great Aſtronomer, is repreſented as a ſhepherd. II. 183. Noah, among other titles and characters, is repreſented as Atlas. 253. Mythologiſts ſay that he ſupported heaven; one reaſon for this notion was, that upon mount Atlas ſtood a temple to Cœlus. The temple was undoubtedly a Cavern; but the name is to be underſtood in its original acceptation, as Coël, the houſe of God; to which the natives paid their adoration. This mode of worſhip among the Atlantians betrays a great antiquity; as the temple ſeems to have been merely a vaſt hollow in the ſide of the mountain; and to have had in it neither image, nor pillar, nor ſtone, nor any material object of adoration. To this cavern the people paid their adorations, and this was the heaven which Atlas was ſuppoſed to ſupport. I. 221. This notion took its riſe from ſome verſes in Homer, Od. L. A. 52. ſtrangely miſconſtrued;

Ατλαντος

Ατλαντος θυγατηρ ολοοφρονος, ὁστε θαλασσης
Πασης βενθεα οιδεν, εχει δε τε ΚΙΟΝΑΣ αυλος
Μακρας, αἱ Γαιαν τε και Ουρανον αμφις εχουσιν.

These Κιονες Κοσμου were certainly maps and histories of the universe; in the knowledge of which the Atlantians seem to have instructed their brethren the Herculeans. And observe that when the ancients speak of the feats of Hercules, we are to understand the Herculeans; of Cadmus, the Cadmeans; so under the name of Atlas, is meant the Atlantians. These also were stiled Ουρανιωνες, or sons of heaven. They settled in Phrygia and Mauritania; and like the Colchians, were of the family of Ham: and had great experience in sea affairs. The Græcians esteemed them barbarous; but they were in reality of the same family. Their chief ancestor was the father of the Peleiadæ, or Ionim. They were heads of most families upon earth; persons of great consequence and learning; founders of nations; &c. and from them proceeded all those, who upon account of their eminence were in aftertimes esteemed gods and heroes. (Diod. Sic. L. 3.) I. 387.

Atlas, Battus, Cadmus, Pollux, &c. are said to have been turned into stones. These stories relate to personages, enshrined in temples stiled Petra, who had a συλος, or rude pillar erected to their honour. This was the usage in all parts, before the introduction of images. II. 174.

ATTICA

At first was divided into separate and independant hamlets; each of which had its own Prutaneion and Archon. These Archons were priests of the Prutaneia; and were denominated from their office. Archon is the same as Orchon, and like Chon-Or signifies the god of Light, and Fire; from which title

ſtitle the prieſts had their name. In Babylonia, and Chaldea, they were called Urchani. II. 40.

AUR,

or Or, Our, Ur, *Light*, and *Fire*; hence Orus, an Egyptian title of the Sun.

From Aur, conſidered as an element, were derived Uro, Ardeo; as a deity, Oro, Hora, Ὡρα, Ἱερον, Ἱερευς. I. 13.

AURELIA,

After its firſt ſtage as an Eruca, or worm, lies for a ſeaſon in a manner dead, and is incloſed in a ſort of coffin. In this ſtate of darkneſs it remains all the winter; but at the return of ſpring it burſts its bonds, and comes out with new life, and in the moſt beautiful attire. The Egyptians thought this a very proper picture of the ſoul of man, and of the immortality to which it aſpired. But they made it more particularly an emblem of Oſiris, who having been confined in an Ark, or coffin, and in a ſtate of death, at laſt quitted his priſon, and enjoyed a renewal of life. II. 388.

AURITÆ.

Under this title the ſons of Chus came into Egypt. They ſettled in a province named from them Cuſhan, which was at the upper part of Delta; and in aftertimes called Nomos Arabicus. It was in the vicinity of Memphis, and Aphroditopolis, which places they likewiſe occupied. I. 362. [See Mr. BRYANT'S *Diſſertation concerning the Shepherd Kings in Egypt.*]

The title of Shepherds was peculiar to them. II. 181. This people ſpread themſelves over Egypt like a deluge, but were in time forced to retreat, and to betake themſelves to other parts; in conſequence of this they were diſſipated over regions far remote. They were probably joined

by others of their family, as well as by the Canaanites, and the Capthorim of Palæſtina. II. 189.

Oritæ, or Auritæ, were the ſame as the Heliadæ, denominated from the great object of their worſhip, the Sun. II. 177.

AZONACÈS.

Zoroaſter is ſaid to have been under his care. I ſhould imagine it was the name of the chief deity, the reputed father of Zoroaſter. II. 116. 124, 125. He ſeems to have been the chief of the Azoni, or *Zoni*, and to have been named Azon-Nakis, *Sol Rex*, vel *Dominus*.

The Azoni and Zoni, ſeem to have been ſecondary deities. The term ſignifies Heliadæ: and they were looked upon as æthereal eſſences, a kind of emanation from the Sun. The fillet, with which the Azoni were girded, is deſcribed as of a fiery nature; and they were ſuppoſed to have been wafted through the air. This ſacred girdle was eſteemed an emblem of the orbit deſcribed by Zon, the Sun. The eaſtern deities were repreſented either as girded round with a Serpent, which was an emblem of the ſame meaning; or elſe with this bandage, denominated Zona. 124.

AZORA,

A temple in Aſſyria ſo named. I. 419.

B.

BAALTIS,

THE ſame as Dione, the Dove. II. 465.

BABEL.

This city was begun by Nimrod, and enlarged by his poſterity. It ſeems to have been a great ſeminary of idolatry: and the tower, a ſtupendous building, was erected in honour of the Sun, and named the Tower of Bel. Upon the confuſion of ſpeech, both the city and tower were called Babel; the original appellation not being obliterated, but contained in the latter. And as the city was devoted to the worſhip of the Sun, it was alſo called the city of Bel-On, ſive civitas Dei Solis; which was afterwards changed to Babylon. From theſe terms, I think, we may learn the nature of the judgment inflicted at the time of the diſperſion. It did not conſiſt in an utter change of language; but it was a Labial failure; an alteration in the mode of ſpeech. It may be called the prevarication of the lip; which had loſt its preciſion, and perverted every ſound that was to be expreſſed. Inſtead of Bel, it pronounced Babel; inſtead of Bel-on, Babylon: hence Babel, amongſt other nations, was uſed as a term to ſignify a faulty pronunciation. Ἑβραιοι γαρ την συγχυσιν Βαβελ καλουσι. Joſeph. Ant. L. 1. c. 4. Theſe terms ſeem ever afterwards to have been retained, even by the natives, in confirmation of this extraordinary hiſtory: and the city, as long as it exiſted, was called Babylon, or *The City of Confuſion.*

The tower of Babel was probably a rude mound of earth, raiſed to a vaſt height, and caſed with bricks, which were formed from the ſoil of the country, and cemented with aſphaltus or bitumen. There are ſeveral edifices of this ſort to be ſeen in the region of Babylonia. They are very like the brick pyramids in Egypt. Many have been led to think, that one or other of theſe buildings was the original tower of Babel. But ancient writers are unanimous, that it was overthrown, and that Nimrod periſhed in it. (Syncellus. p. 42. Cedrenus. p. 11. Joſeph. Ant. L. 1. c. 4.) But this, I think, could not be true: for the term of Nimrod's life, extend it to the utmoſt of Patriarchic age after the flood, could not have ſufficed for this. And though writers do aſſert, that the tower was overthrown, and the principal perſon buried in its ruins: and it muſt be confeſſed, that ancient mythology had continual alluſions to ſome ſuch event: yet I ſhould imagine, that this related to the overthrow of the deity there worſhiped, and to the extirpation of his rites and religion, rather than to any real perſon. The fable of Vulcan, who was thrown down from heaven, and caſt into the ſea, is founded upon this ſtory. III. 45. See *Vulcan.*

BACCHUS,

Who was no other than Chus, is ſaid to have firſt inſtituted triumphs. I. 257. The Egyptian and Aſiatic Greeks had ſome imperfect traditions about Ham, and Chus, the latter of whom they eſteemed Bacchus. 273. There are few characters, which at firſt ſight appear more diſtinct, than thoſe of Apollo and Bacchus, yet the department, which is generally given to Apollo, as the Sun, I mean the conduct of the year, is by Virgil (Georg. I. 6.) given to Bacchus, or Liber. He joins him with Ceres,

Ceres, and calls them both the bright luminaries of the world.

——————Vos, O, clariſſima mundi
Lumina, labantem cœlo qui ducitis annum,
Liber, et alma Ceres.

Quidam ipſum ſolem, ipſum Apollinem, ipſum Dionyſium eundem eſſe volunt. Schol. in Horat. L. 2. O. 19. Hence we find that Bacchus is the Sun or Apollo, though generally ſuppoſed to have been a very different perſonage. In reality they are all three the ſame; each of them the Sun. In Thrace the Sun was eſteemed, and worſhiped as Bacchus, or Liber. 308.

He was often miſtaken for Dionuſus, and in many countries called Bochus, and in Mauritania and Numidia was expreſſed Bocchus. II. 266.

Nonnus in his forty firſt book under the repreſentation of Bacchus coming into the country about Libanus, and planting the vine and introducing agriculture, gives the true hiſtory of the ſons of Chus, who really came into theſe parts, and performed theſe things. 366. The vine was eſteemed ſacred both to Dionuſus and Bacchus; for they were two different perſonages; though confounded by the Grecians. Indeed the titles of all thoſe, who were originally ſtiled Baalim, are blended together. I. 273.

BAI,

The name in Egypt for the branch of the Palm-tree. (v. John c. xii. v. 13.) Homer ſays Ιλ. Ψ. 454. that one of Diomede's horſes was Phœnix, of a Palm colour, which is a bright red: we call ſuch horſes Bays, which probably is a term of the ſame original. From Bai the Grecians formed the word Βαϊνη. The Romans called the ſame colour Badius. As the Palm-tree was ſuppoſed to be

immortal, the Egyptians gave the name of Bai to the Soul. I. 327.

BAIÆ

Was properly Baian. I. 201.

BAL-AIN,

The fountains of the great lord of heaven. Hence Gr. and Lat. Βαλανεια and Balnea. And alſo hence *Whales* were called Bal-Ain, or Balænæ, as they ſpout water in a large ſtream through their noſtrils. I. 53.

BAL, BAAL,

Names for Noah given to him by ſome of his deſcendants, who together with him, were ſtiled the Baalim; Chus was one of theſe. I. 2.

The Baalim had a great regard paid to their memory, which at laſt degenerated into the moſt idolatrous veneration. II. 372.

BAAL-BERITH,

A deity in Canaan in very early times, of no ſmall repute, and worſhiped by the men of Shechem. This, I ſhould think, was no other than the Arkite god; with whoſe idolatry the Iſraelites in general were infected, ſoon after they were ſettled in the land. The place is ſtiled Beth-Baal-Berith, *the temple of the god Berith.* See Judges viii. 33. ix. 4. 46—49. II. 358.

BAAL-SAMEN

Is *the lord of heaven.*

BALBEC

In Syria, is ſuppoſed to be the ſame as Balbeth, the temple of Bal, or the Sun. I. 96.

BALSAM,

BALSAM,

Was ſtiled by the Egyptians Baal-Samen. I. 332.

BARIS,

According to the Græcian manner of expreſſion, the ſacred ſhip of Egypt was ſo ſtiled, and was another name for the Ark or Thebah. Originally it was Barit, or Barith, or Berith. It was the name of the Ark, but ſignified properly a *Covenant*. By this name mount Ararat was ſometimes diſtinguiſhed; as well as the temple of the Ark, upon that eminence: and it related to the *Covenant* made by God with man.

Near Sidon was an ancient city, Berith, or Barith, of like import with Beth Baal-Berith, and ſacred to the ſame deity. It was by the Greeks called Berytus, and ſometimes by the poets Beröe. II. 357.

BARSANES.

According to Diod. Siculus, L. 2. the name of an ancient king of Armenia; it ſignifies the offſpring of the Sun. I. 36.

BARSIPPA.

Ancient names are often eclipſed by later titles. Thus I am perſuaded, that Erech, or Arech, has been loſt in Barſippa; which is a compound of Bars, or Baris-Ippa, two terms of preciſely the ſame purport as Arech, whoſe inhabitants are ſtiled Αρχυαιοι, or Arkites. Beſides it was famous for weaving, and ſo was Erech; it lay in the land of Shinar, and in the province now called Irac. Strabo ſays (L. 16) that it was ſacred to Artemis and Apollo. The Arab tranſlator Saad juſtly renders Arach by El-Bars, or Baris. II. 525.

BATTUS, BOUTUS, BOEOTUS,

Though names conferred upon the Patriarch, yet originally related to the machine in which he was preſerved. II. 328.

BEES.

When the Athenians ſent their firſt colony to Ionia, the Muſes led the way in the form of Bees. Herodotus ſays, that all the northern ſide of the Danube was occupied by Bees. When the ſhepherd Comatas was incloſed in an Ark, he was ſuppoſed to be fed by Bees. Jove upon mount Ida was ſaid to have been nouriſhed by Bees. When the temple at Delphi was a ſecond time erected, it was built by Bees; who compoſed it of wax, and feathers, brought by Apollo from the Hyperboreans. Such are the ſtrange accounts given by the Greeks; all owing to their miſinterpreting the term Meliſſæ, who were certainly female attendants in the Arkite temples. II. 376.

BEL, BAL, BAAL,

Is a Babyloniſh title, appropriated to the Sun; and made uſe of by the Amonians in other countries, particularly in Syria and Canaan. It ſignified Κυριος, or lord. It is often compounded with other terms; as in Bel-Adon, Belorus, Bel-hamon, Belochus, Bel-On, hence the Bellona of the Romans; and alſo Baal-Shamaim, the great lord of the heavens. The Syrians gave this title to the Sun. I. 45. The chief Syrian god had the title of Bel, Bal, and Belial: which laſt the Greeks rendered Βελιαρ. This Belial, or Beliar, was the ſame as Belorus, and Oſiris, who were worſhiped under the ſymbol of a Serpent. Βελιαρ—δρακων. Heſych. II. 166.

BELIDÆ,

BELIDÆ

Of the Greeks, an Arkite colony from Egypt. II. 443.

BELIN,

The deity of whom Auſonius ſpeaks, Ode 4. was the ſame as *Bel* and Balen of Babylonia and Canaan, the Orus and Apollo of other nations. I. 285. v. Herodian. L. 8. Æſchylus, Perſæ. p. 156.

BELUS

And Phœnix ſeem to be the ſame. They were titles, not perſons. Under the character of theſe two ſuppoſed perſonages, colonies, named Belidæ and Phœnices, went abroad, and ſettled in various parts. I. 325.

BENDIS

The deity, whoſe rites were ſo celebrated in Phrygia and Thrace, was a compound of Ben-Dis, *the offspring of God.* The natives of this country repreſented Bendis as a female; and ſuppoſed her to be the ſame as Selene, or the Moon. I. 59.

BEROE,

Called Berytus by the Greeks, before the Romans were acquainted with that part of the world.

Under the character of Beröe, which by Nonnus (Dionys. L. 41.) is ſuppoſed to be the ſame as Barit, he manifeſtly alludes to the Ark and Deluge, and the Covenant afterwards made with man. He ſpeaks of Beröe as coeval with the world: for all hiſtory, and time itſelf according to the Græcians, commenced from the æra of the Ark. He ſpeaks of her as a nymph, who had the whole ocean for her poſſeſſion; the ſeat of juſtice, from whence all laws were derived. The Ark, fraught with the whole of animal life, and toſſed about by an unruly flood, is deſcribed under the character of Beröe in

labour; to whoſe delivery Hermes the chief deity adminiſtered. He next mentions the approach of an ancient and reſpectable perſon called Æon. Upon Beröe, whom Nonnus ſtiles both Paphie, and Κυθερεια, being delivered, there was an immediate joy throughout the whole creation. The delivery of Beröe was manifeſtly the opening of the Ark.

Nonnus mentions that there was a twofold Beröe: one, πρωτοφανης Βερoη—κοσμῳ συγχρονος: this gave name to the other, a nymph in aftertimes. He ſpeaks of them ſometimes as two places; the one the work of Cronus, ἡν Κρονος αυτος εδειμε; *formed before the clouds were gathered, &c.*

Ουδε συνερχομενων νεφεων μυκηθμοι ῥομβῳ
Βρονταιη βαρυδουπος εβομβεεν ομβριος ηχω.
Αλλα πολις Βερoη πρoτερη πελεν, ἡν ἁμα γαιῃ
Πρωτοφανης ενοησεν ὁμηλικα συμφυτος αιων.
Ουπoτε ταρσος εην τερψιμβρoτος, ουπoτε Θηβη,
Ουπoτε τις πολις ηεν Αχαιϊας, ουδε και αυτη
Αρκαδιη προσεληνος.

In this deſcription we may, I think, plainly ſee the hiſtory of the prototype, which was not a city, but the original Beröe or Berith, from whence the other Beröe, ſtiled alſo Berytus, was named.

The Ark was the ultimate, from whence all things were to be deduced. All religion, law, and juſtice, were from thence derived: particularly the ſeven Noachite precepts, which were ſuppoſed for ſome ages to have obtained univerſally. To this memorable hiſtory he more than once alludes; but attributes the whole to the city of Berytus. Of which this could not be true, as a city; for it never had that extenſive influence. I cannot help thinking that he has confounded two cities, and two emblems. He through the whole ſpeaks of Beröe and Berytus as the ſame: and thinks, that the names are of the ſame purport. But I think, that

Berytus and Beröe were not the ſame. The latter I take to have been the city in Syria called Beroea, at no great diſtance from the former. Both places were denominated from circumſtances relating to the Ark: and indeed from the ſame object under different types. Berytus was named from Berith, *the Covenant*; from whence Baal Berith had this title. But Beröe was ſo called from the Ark being eſteemed a *bier*, or *tomb*, ξαρις και φορος Οσιριδος. II. 357.

BETARMUS,

A religious dance, denominated from fire, with which it was accompanied. It was originally an Egyptian dance in honour of Hermes; and practiſed by the Pataræ or Prieſts. In ſome places it was eſteemed a martial exerciſe; and exhibited by perſons in armour, who gave it this name.

Αμυδις δε νεφι Ορφηος ανωγη
Σκαιρονλες Βηλαρμον ενοπλιον ορχησανλο,
Και σακεα ξιφεεσσιν ὑπεκλυπον.

Apoll. Rhod. L. 1.

The name was given to the dance from the temple of the deity, where it was probably firſt practiſed. It is a compound of Bet-Armes, or *Armon*, called more properly Hermes, and Hermon. I. 286.

BETH,

Is a houſe, or temple; as in Beth-El, Beth-Dagon, Beth-Shemeſh, Beth-Oron, or Beth-Or-On, &c. &c. It is ſometimes ſubjoined, as in Phar-beth, Eliſa-beth.

In different countries it was expreſſed Bat, Bad, Abad, as now in Perſia, and other parts of the eaſt; e. g. Pharſabad, Aſtrabad, Amenadab, Mouſtafabad, &c.

The

The inner receſs of a temple is by Phavor. and Heſych. called Βαίλης, Βέλης, Βέλις, ſimilar to בית אש among the Chaldeans. It was the Crypta or ſacred place where the everlaſting fire of old was preſerved. Bet-Is ſignifies the place of fire. I. 96.

BETH-ANATH

Occurs Joſhua xix. 38. A temple of the goddeſs An-Ait. I. 52.

BETH-ARBEL.

The LXX (Hoſea x. 14.) according to ſome of their beſt copies render it οικον Ιερο-Βααλ, which is no improper verſion of Beth-Aur-Bel. I. 100. n.

BETH-BAAL-BERITH,

The temple of the god Berith. II. 358. See Judges viii. 33. ix. 4. 46—49.

ΒΗΤΑΓΩΝ.

The author of the Etym. Magn. confounds Dagon with his temple; and ſuppoſes him to have been the god Cronus. But Βηλαγων is for Bet-Dagon, the temple of the deity. II. 300. n.

ΒΟΕΣ ΛΑΡΙΝΟΙ.

The ſacred bulls of Egypt were the faireſt to the ſight that could be procured. They were emblems of the Patriarch, and the Ark, called, among many other names, Laren. Hence probably it was that the Græcians uſed to ſtile fine looking oxen, βοες λαρινοι: which in a ſecondary acceptation ſignified oxen, that were in fleſh and well fed; βοες ευλραφεις. Heſych. II. 452.

BOLATHES.

So Damaſcius (ap. Photium. c. 243.) ſtiles the Sun. It is a compound of Bal-Ath, or Bal-Athis, the ſame as Atis, and Atiſh of Lydia, Perſis, &c. I. 46.

BOY.

Homer, Ιλ. Z. v. 134, has theſe lines;

——— αἱ δ' ἅμα πασαι
Θυσθλα χαμαι καλεχευαν ὑπ' ανδροφονοιο Λυκουργου
Θεινομεναι βουπληγι.———

The Græcians were wont to change every foreign term, which came under their view, to ſomething of ſimilar ſound in their own language, though it were ever ſo remote in ſenſe. A remarkable inſtance may be found in the above paſſage from Homer: which manifeſtly alludes to the vengeance of the Deity, and the diſperſion of the ſons of Chus. The term βου, Bou, in the Amonian language, ſignified any thing large and noble. The god Sehor was called Bou-Sehor. This was the Buſiris, Βουσιρις, of the Greeks, who retained this term in their own language; and uſed it in the ſame ſenſe. Accordingly, Βουπαις was a jolly fine boy: Βουθυσια, a great ſacrifice: Βουπρηνες, vaſt rocks: Βουγαιος, a great boaſter: Βουλιμος, great hunger, or famine. Hence Heſychius tells us, Βου, το μεγα και πολυ δηλοι. The term Pleg, or Peleg, related to ſeparation and diſperſon: and when Homer mentions Θεινομεναι βουπληγι, the original word was Bou-pleg, or Bou-peleg, which means literally a great diſperſion. In the Hebrew tongue, of which the Amonian was a collateral branch, Pelach is to ſeparate; and Peleg to ſever, and divide. The ſon of Heber was named Peleg, *becauſe in his days the earth was divided* (Gen. x. 25.) and his name accordingly ſignified diviſion, and ſeparation. But the poet, not knowing, or not regarding, the true meaning of the word Pleg, or Peleg, has changed it to an inſtrument of huſbandry. And inſtead of ſaying, that the Deity purſued the rebels, and ſcattered them with (Boupleg) a great diſſipation, he has made Lycurgus follow

follow and beat them, Βουπληγι, with an ox-goad. III. 43.

BOUN.

One ſpecies of ſacred bread, which uſed to be offered to the gods, was of great antiquity, and called Boun. The Greeks, who changed the Nu final into a Sigma, expreſſed it in the nominative Βους, but in the accuſative more truly Βουν. Heſych. ειδος πεμμαΐος κεραΐα εχονΐος. So Phavor. See Jeremiah vii. 18. xliv. 18, 19. I. 298.

ΒΟΥΣ,

Βαρις, Αργος. Heſych. By an Ox or Bull is ſignified Baris, and Argus. II. 424.

BOZRAH.

The ſame term in different languages conveyed different and oppoſite ideas; and as the Greeks attended only to the meaning in their own tongue, they were conſtantly miſtaken. e. g. Bozrah, *a citadel*, they changed into Βυρσα, *a ſkin*. I. 169, v. Orion.

BRENNER,

Great; a name of mount Pyrene.

ΒΡΕΦΟΚΤΟΝΟΣ

Infanticida, an epithet given to Palæmon by Lycophron, v. 229. on account of the children, which were offered at his ſhrine. II. 458.

BRITAIN

And Ireland, abound with ſacred Amonian terms, which have been greatly overlooked. I. 213. The original religion of the former, was the worſhip of the Sun.

The Britiſh Antiquarian ſhould obſerve that the names of places, eſpecially of hills, promontories and rivers, are of long duration, and ſuffer little change,

change; the ſame may be ſaid of every thing, which was eſteemed at all ſacred, ſuch as temples, towers, and high mounds of earth; which in early times were uſed as altars. More particularly all mineral and medicinal waters, will be found in a great degree to retain their ancient names; and among theſe there may be obſerved a reſemblance in moſt parts of the world. For when names have been once determinately affixed, they are not eaſily effaced. I. 213.

BULLS

Were ſacred to Oſiris (who was Noah) the great huſbandman. They were looked upon as living oracles, and real deities; and to be in a manner animated by the ſoul of the perſonage, whom they repreſented. II. 422.

As the Egyptians imagined that the Ark reſembled the New Moon, and which was a favourite emblem, they uſed ſome art to impreſs the figure of a creſcent on the ſides of theſe ſacred animals, as it is certain, that white marks of this form were ſeen upon them; they were therefore choſen uniformly of a black colour. The like is ſaid of the Apis. The Ark was called Theba, Baris, Argus; and we find that theſe terms, and the name of an Ox or Bull, were ſynonimous among the Eaſtern nations. The Syrians, like the people at Mo-Memphis, held a Cow in great reverence. Ib.

BUCENTAUR.

There ſeem to have been ſhips of old denominated from the Ark Centauri, and Βουκένταυροι. The Amonians occupied all the upper part of the Adriatic Gulf: and the Veneti at this day call their principal galley the Bucentaur. II. 441.

BUSIRIS.

BUSIRIS.

Diodorus, L. 1. and Strabo, agree that there was no ſuch king. The word is only a variation of Oſiris; both were a compound of the Egyptian Sehor, and related to the god of day.

Bou-Sehor, and Uch-Sehor, are preciſely of the ſame purport, and ſignify *the great lord of Day.* I. 462. On, Oſiris, and Buſiris, were the Sun. 468.

BUTO, BUDO.

The Indians have a perſon whom they greatly reverence, and eſteem a deity: and whom they call by theſe names. They are the ſame as Botus, Battus of Cyrene, and Bœotus of Greece. The account given of him is ſimilar to that of Typhon. His hiſtory, though now current among the Indians, is of great antiquity. The name Boutas, &c. though apparently conferred upon the Patriarch, yet originally related to the machine, in which he was preſerved.

Boutus, the city in Egypt, where was the floating temple, ſignified properly the city of the float, or Ark.

The Bœotians who in the Dionuſiaca ſo particularly commemorated the Ark, were ſuppoſed to be deſcended from an imaginary perſonage Bœotus; and from him likewiſe their country was thought to have received its name: but Bœotus was only a variation of Boutus, and Butus, the Ark. II. 327.

Boutoi. As the confinement during the Deluge was eſteemed an interval of death, the Ark from thence was repreſented as a bier, or coffin: and Boutus had the ſame ſignification. Hence places of ſepulture among the Egyptians had the name of Boutoi: but this was only in a ſecondary ſenſe, being derived from ſome refinements in hiſtory. 330.

BUTZAN.

So is Boutas called at this day by ſome nations, and eſteemed contemporary with Viſhnou. But-Zan, is Zeus Bœotius; Deus Arkitis. Ib.

C.

CAI, XAI, CAIA, CAIAS,

SIGNIFIED a Cavern, or Houſe; for the firſt houſes in the infancy of the world are ſuppoſed to have been caves or grottoes:

Tum primum ſubiere domos; domus antra fuere.
Ovid. Met. L. 1. 121.

terms ſimilar to the Cava, Cavus, Cavea, of the Romans. They do not relate merely to a cavern; but to temples founded near ſuch places: oftentimes the cave itſelf was a temple.

Caieta, Καιητη, in Italy near Cuma, was ſo denominated on this account. It was a cave in the rock, abounding with variety of ſubterranes, cut out into various apartments. Theſe were of old inhabited by Amonian prieſts: for they ſettled in theſe parts very early.

Καιαδες, or Καιαδας, a compound of Cai-Adas, the houſe of Death. It was a cavern of great depth, or extent at Lacedæmon, with a building over it; of which in aftertimes they made uſe to confine malefactors.

Cacus,

Cacus, his den, was properly a ſacred cave, where Chus was worſhiped, and the rites of fire were practiſed. It is the ſame name as Cuſcha in Ethiopia, only reverſed. I. 113.

CAANTHUS.

His hiſtory contains an epitome of the voyage undertaken by Cadmus, though with ſome ſmall variation. He is ſaid to have been the ſon of Oceanus; which in the language of Egypt is the ſame as the ſon of Ogus, and Oguges; which latter is the ſame as Ogyges, in whoſe time the Flood was ſuppoſed to have happened. Caanthus was ſent by his father to find his ſiſter Melia who had been ſtolen. He paſſed into Bœotia, and here he found that his ſiſter was detained by Apollo in the grove of Iſmenus. There was a fountain of the ſame name near the grove, guarded by a dragon. He is ſaid to have caſt fire into the ſacred receſs; on which account he was ſlain by Apollo. His ταφος, or tomb, was in after times ſhewn by the Thebans. Some make Melie to be the mother of Europa, which, with other circumſtances, ſhew that the hiſtories of Caanthus and Cadmus are one and the ſame. His throwing fire into the ſacred grove, relates to the firſt eſtabliſhment of Fire-worſhip at Thebes in the grove of Apollo Iſmenius. The ſame hiſtory is told under the character of a perſon called Curnus.

Caanthus, Cunthus, Cunæthus, were all titles of the ſame deity called Can-Thoth in Egypt. II. 154.

CABALLIS,

The city of the Solymi, was named from Ca-bal, the place of the god Bal, or Baal.

Caballion in Gallia Narbonenſis, is a compound of Ca-Abelion, a well known deity, whoſe name is

is made up of titles of the Sun. The region was called Χαουαρα, from Cha-Our, ſome temple of Ur, erected by the Amonians who ſettled here.

Canoubis in Egypt, was a compound of Ca-Noubis.

Cabaſa in the ſame country; a compound of Ca-Baſa, called by many Beſa, the Beſeth of the Scriptures, a goddeſs well known in Egypt. She had a temple in Canaan called Beth Beſa. I. 106.

CABEIRA

In Armenia; here was one of the moſt ſuperb temples that ever exiſted, of which Strabo (l. 12.) gives a particular deſcription. He ſtiles it the temple of Meen, and adds, εϛι δε και τουϛο της Σεληνης το ιερον. He ſtiles ſeveral of theſe, in different places, the temples του Μηνος Αρχαιου, Dei Luni Arkæi; by which is certainly meant *the Lunar deity of the Ark.* II. 310.

CABIRI.

The ſuppoſed Genius of the Ark was repreſented as a goddeſs; and worſhiped under the titles of Melitta, Rhea, Cybele, and Damater; alſo of Iſis and Athena. Of her prieſts the principal were the Cabiri; whoſe office and rites were eſteemed particularly ſacred, and of great antiquity. They were the ſame as the Curetes, Corybantes, Telchines, and the Idæi Dactyli of Crete. In treating of theſe much confuſion has enſued from not conſidering, that both the deity, and prieſts, were comprehended under the ſame title. The original Cabiritic divinity was Zeuth, the ſame as Dionuſus. Pauſanias (l. 9.) calls him Prometheus, the father of mankind. This was no other than the Patriarch who was of ſo great repute for his piety and juſtice. Hence the other Cabiri, his immediate offſpring, are ſaid to be the ſons of Sadyc; by which is ſignified *the juſt man.* This is the very title given to

Noah. (Gen. vi. 9.) All ſcience, and every uſeful art was attributed to him; and through his ſons tranſmitted to poſterity. Hence the author of the Orphic Argonautica mentions (v. 17.) αγλαα δωρα Καβειρων. They were repreſented as dæmons, and in number three. Many times they are repreſented as Heliadæ, or the offspring of the Sun, ſtiled Cam-Il; alſo the deſcendants of Proteus, the great prophet, and deity of the ſea. According to Varro (l. 4.) they were particularly ſtiled Divi Potes; by Caſſius Hermina (Macrob. Sat. L. 3.) Θεοι δυναſοι, Θεοι χρηſοι, Θεοι μεγαλοι. According to Sanchoniathon they were the ſame as the Corybantes and Dioſcuri, the offspring of the juſt man Sadyc (Noah). They lived in the time of Elion, ſurnamed the Moſt High; and of a perſonage named Barith. Beſides many other cities, they are ſaid to have built Berytus, and to have there conſecrated Ποσιδου λειψανα; no doubt all that the Deluge had ſpared. Theſe rites conſiſted in memorials of the Ark Berith, and of the perſons therein preſerved; who were the original Cabiri, or Baalim. By Sanchoniathon they are deſcribed as eight in number; the chief of whom was Aſclepius, the god of health, and reſtorer of life. There were many cities, and thoſe in parts very remote, where the Cabiritic rites were for a long time preſerved. They were the ſame as the Cabarni of the Parians, who were equally prieſts of Damater, who with Iſis had the title of Cabiria. It is obſervable, that the chief province of the Cabiri related to the ſea, and ſhipping. Their influence was particularly implored by mariners for ſucceſs in their voyages. II. 461.

The ſhrines, where the ſacred ſhip of Oſiris was reverenced, were eſteemed oracular: and the prieſts who officiated, had among other titles that of Cabiri. And it is probable, that both they and their

their oracle are alluded to by Moſes (Gen. x. 10.) when he prohibits that particular kind of divination, which he ſtiles Chabar, Chabar. 519.

CADMUS.

The account of this ſuppoſed perſonage as given by the Greeks is full of inconſiſtencies: and if we conſider the whole hiſtory of this celebrated hero, we ſhall find, that it was impoſſible for one perſon to have effected what he is ſuppoſed to have performed. His expeditions were various and wonderful; and ſuch as in thoſe early times would not have been attempted, nor could ever have been compleated. In ancient times but little correſpondence was maintained between nation and nation; depredations were very frequent; and every little maritime power was in a ſtate of piracy: ſo that navigation was attended with great peril. It is not therefore to be believed, that a perſon ſhould ſo often rove upon the ſeas amid ſuch variety of nations, and reſide among them at his pleaſure: much leſs that he ſhould build temples, found cities (an hundred in Lybia) and introduce his religion, wherever he liſted; and this too only in tranſient viſits. The truth ſeems to be this. The travels of Cadmus, like the expeditions of Perſeus, Seſoſtris, and Oſiris, relate to Colonies, which at different times went abroad, and were diſtinguiſhed by this title. But what was the work of many, and performed at various ſeaſons, has been attributed to one perſon. All who embarked under the ſame name or title, were in after-times ſuppoſed to have been under the ſame leader; and to him was attributed the honour of every thing performed. And as Colonies of the ſame denomination went to parts of the world widely diſtant; their ideal Chieftain, whether Cadmus, or Bacchus, or Hercules, was ſuppoſed to have tra-

verſed the ſame ground; and the atchievements of different ages were conferred upon a fancied hero of a day.

Cadmus was one of the names of Oſiris, the chief deity of Egypt. Both Harmonia and Europa are of the like nature. They were titles of the deity; but aſſumed by Colonies, who went out, and ſettled under theſe denominations. He was the ſame as Hermes of Egypt, called alſo Thoth, Athoth, and Canathoth: and was ſuppoſed to have been the inventor of letters. He was ſometimes ſtiled Cadmilus, another name for Hermes. That he was the ſame as Ham will appear from the etymology of his name. Achad, Achon, and Achor were names of the Sun; and the name of which we are treating, is a compound of Achad-Ham, rendered by the Greeks Acadamus, and Academus, and contracted Cadmus.

The ſtory then of Cadmus, and Europa, relates to people from Egypt, and Syria, who went abroad at different times, and ſettled in various parts. They are ſaid to have been determined in their place of reſidence by an ox, or cow: by which is only meant, that they were directed by an oracle: for without ſuch previous enquiry no Colonies went abroad.

The Cadmians extended themſelves very far, quite to the Euphrates; and weſtward to the coaſt of Greece, and Auſonia; and ſtill farther to the great Atlantic. They went under the name of Ellopians, Oropians, Cadmonites, Hermonians, and more particularly Ophitæ, or Hivites; and therefore many places whither they came, were ſaid to ſwarm with Serpents, as they introduced the Serpent-worſhip. Another of their titles was Heliadæ, or children of the Sun. They were looked upon as adepts in every branch of ſcience, and particularly famed for their ſkill in Aſtronomy.

They

They were the firſt navigators of the ſeas; and the diviſion of time with the notification of ſeaſons is aſcribed to them.

Cadmus is repreſented as a giant; and Nonnus ſays that he planted in Greece a Colony of Giants. Hence the Cadmians were ſtiled Αναχες, and Ανακλες, and the temples of their gods Ανακλορια. Theſe terms were imported from the Anakim of Egypt and Canaan. As they were alſo Auritæ, they were of the Shepherd race. And Cadmus is thus deſcribed by Nonnus,

Κλινας γειλονι νωλον ὑπο δρυι φορβαδος ὑλης,
Και φορεων αγραυλον αηθεος ἑιμα Νομηος
— — — — — —
Θελξω δενδρεα πανλα, και ουρεα, και φρενα θηρων·
Ωκεανον σπευδονλα παλινδινηλον ερυξω. L. 1.

It is ſaid of Cadmus, that at the cloſe of his life he was, together with his wife Harmonia, changed to a Serpent of ſtone, at Encheliæ. The true hiſtory is this. Theſe two perſonages were enſhrined in a temple, or Petra, and worſhiped under the ſymbol of a Serpent. II. 138.

CALLIMACHUS

Abounds with ancient Amonian terms. He and Lycophron lived in Egypt, and have continual alluſions to the antiquities of that country. I. 86. 143.

CALPE

Is now called Gibel-Tar, or Gibraltar: which name relates to the hill where of old the pillar ſtood. I. 263. n.

CAMARINA,

Upon the ſouthern coaſt of Sicily; here ſome of the Cyclopians ſettled; ſome have ſuppoſed this to be the Hupereia of Homer (Οδ. Ζ. 5.) where the

Pheacians once reſided. But there is no reaſon to think that Hupereia was in Sicily; or that the Pheacians came from that country. I. 407.

CAMESE.

The Amonians ſettled upon the Tiber; and the ancient town Janiculum was originally named Cameſe; and the region about it Cameſene (Cam-ees-ain) undoubtedly from the fountain ſo called, afterwards called Aqua Perenna, whoſe waters ran into the ſacred pool Numicius: and whoſe prieſts were the Camœnæ, for Cam-Ain is the fountain of the Sun; and they were ſo named from their attendance upon that deity. The hymns in the temples of that god were ſung by women: hence the Camœnæ were made preſidents of muſic. I. 53. 64.

CAMPE, CAMPI,

A name for ſome Amonian temples. The term afterwards ſignified the parade before the temple, where the ſacred games were celebrated, and was expreſſed Campus, which among the Latins came to ſignify any open and level place; but the Sicilians preſerved the true meaning; Καμπος, Ιπποδρομος, Σικυλοι. Heſych. It was indeed a place for exerciſes in general. Hence a combatant was ſtiled Campio, and the chief perſons, who preſided, Campigeni. Arpe, and Campe were miſinterpreted by the ancient Mythologiſts, and repreſented as ſo many dragons and Monſters. Nonnus thus ſpeaks of the latter,

——————— ἡς απο δειρης
Ηνθεε πενηκονλα καρηαλα ποικιλα θηρων. L. 18.

Theſe fifty heads, were fifty prieſts, who were eſteemed as ſo many wild beaſts for their cruelty. There were many of theſe Campi in Greece, and elſe-

elſewhere; for the Amonian religion obtained further than we are aware. In our Iſland the exhibition of thoſe manly exerciſes, wreſtling, &c. in vogue among country people is called *Camping*, and the incloſures for that purpoſe, Camping cloſes. In Germany the name of Kæmpenfelt ſignifies, I imagine, a field for ſports, and exerciſes, like the Gymnaſium of the Greeks, and a Camping place in Britain.

Campanians in Italy were an Amonian colony, and denominated from Campe, or Campus, which was probably the firſt temple they erected. II. 53.

CAMPHIRE.

This the Egyptians ſtiled Cham-phour, the Καμφουρα of Greece. I. 333.

CAMPSA.

One name for the Crocodile; it ſignifies an ark, or receptacle, like Aren, Argus, &c. II. 398.

CAMULUS, CAMILLUS.

Under this name the deity of the gentile world was worſhiped. He was worſhiped by the Hetrurians, and eſteemed the ſame as Hermes. Cham-El, the ſame as Elion, ὁ ὑψιστος. He was ſometimes expreſſed Caſmillus, but ſtill referred to Hermes. I. 14.

Cam-Il, a title of the deity brought from Chaldea to Egypt, and from thence to Greece. His prieſts were called Camilli. 101.

CANAAN.

It is probable, that the Canaanites had been in the ſame original rebellion in Babylonia, as the ſons of Chus; and that they were a part of the diſperſion. It is alſo probable, that they came into Canaan about the ſame time that the others betook themſelves to Egypt. This is certain, that when

Abraham traverſed the country, it is repeatedly ſaid, that *the Canaanite was then in the land.* (Gen. xii. 6. xiii. 7.) From whence we may infer, that they were but lately come. And the ſacred writer, ſpeaking of Hebron, a ſeat of the Anakim, or Titans, ſays, that it *was built ſeven years before Zoan in Egypt* (i. e. Heliopolis, towards the apex of the Delta) Numbers xiii. 22. By this we may infer, that the two nations in ſome degree correſponded in their operations, and began building about the ſame time.

The diſtribution of the whole earth was by divine appointment; and the land of Canaan was particularly allotted to the ſons of Iſrael. They accordingly have this ſtrongly inculcated to them, that in the diviſion of countries, *the Lord's portion is his people*; *Jacob is the lot of his inheritance.* (Deut. xxxix. 9. Sirach xvii. 17. Pſalm cv. 11. Gen. xiii. 15. xv. 18.) And yet even to Abraham, and to his poſterity, it was rather a loan than a gift: for God ſeems always to have peculiarly reſerved the property of this country to himſelf. The Iſraelite therefore had never a full command of it: he only held it at will, and was ſubject to God as proprietor. In ſhort, it was *the Lord's portion.* (See Numbers xxv. 23.) It was however invaded, as were other places, in oppoſition to the divine appointment. The ſons of Chus firſt uſurped the region allotted to Aſhur; and afterwards tranſgreſſed ſtill farther upon the property of their neighbours. Of all others the tranſgreſſion of Canaan was the moſt heinous; for he knowingly invaded God's peculiar portion, and ſeized it to himſelf.

Sanchoniathon (ap. Euſeb. P. E. L. 1. p. 35.) ſpeaking of the people, who were diſſipated at Babel, and of the great works which they performed, concludes with this ſhort, but remarkable character

character of them; *theſe are the people, who are deſcribed as exiles and wanderers, and at the ſame time are called the Titans.* The event of the diſperſion ſeems to have been very happy in its conſequences to thoſe of the family of the Patriarch Abraham; as it muſt have facilitated their converſion; and given them an opening to retreat. They lived in the land of Ur of the Chaldees; which lay upon the Tigris, to the ſouth of Babel and Babylonia. There was no paſſage for them to get away, but through the above country: nor would they have thought of migrating, ſo long as they followed the religion of their fathers. But when Terah and his family had ſeen the tower ſhaken to its foundation, and the land made a deſart; it was natural for them to obey the firſt call from heaven; and to depart through the opening, which Providence had made. They therefore acceded to the advice of Abraham, and followed him to Haran in Meſopotamia, in his way to Canaan. The rout, which the Patriarch took, was the true way to that country; a circumſtance, which has been little conſidered.

Note: Terah and Nahor, and all the ſons of Heber had ſeparated themſelves from the ſtock of their fathers, and dwelt in a forbidden land. Here they ſerved other gods. But the faith of Abraham was at laſt awakened: to which perhaps nothing contributed more than the demolition of the tower of Babel, and the diſperſion of the ſons of Chus: and laſtly, the wonderful and tremendous interpoſition of the Deity in producing theſe effects. This event not only inſpired them with an inclination to get away, but alſo afforded them an opening for their retreat. III. 265.

CANEBRO.

We read in Artapanus, as quoted by Euſebius (Hiſt. Synag. p. 230. edit. Scal. 1658.) that the Caen of Heliopolis had a daughter who married one Canebro: in which the hiſtory of Joſeph is obſcurely alluded to; who married Aſenath the daughter of Potifera or Petifra, called by Eutychius (Annales. ed. Pocock. tom. 1. p. 87.—See Gen. xli. 45.) the Caen of Heliopolis. Canebro is the Hebrew prince or ruler; Caen, Cohen, Con, having in many languages that ſignification. (*Chaan auguſtum nomen eſt regum Tartariæ appellativum.* Kæmpfer. Amœn. Exotic. p. 136.) Sabacon the Ethiopian means Sabœ rex, "the Arabian king of Saba;" and is not properly the name of the perſon mentioned. Canoubis, or, as it ſhould be expreſſed, Can-Ouph, is "the lord Ouph;" Chinila-danus, the name of a king of Babylon, is Caen al Adon, or Adonai. Thonos Concoleros, whom Africanus ſpecifies by his twofold titles, Θωνος Κογκολερος, ὁ και Ἑλληνιϛι Σαρδαναπαλος is Thonos Con Oue Al Orus: which laſt has been by inexperienced writers contracted to Coleros. Thamas Couli, the late conqueror of Perſia, was diſtinguiſhed by the ſame title, and called Couli Chan: which is ſtill in uſe in great part of India and Tartary. The German *koning* is ſimilar to it; and we ſeem to retain it in our word king, but more apparently in the feminine. Maundeville calls the emperor of China the Chane of Cathay. Chingis Chan, the celebrated Tartar emperor, called Changius Chan by Hatho, is interpreted the *king of kings*; and ſuch is its purport; anſwering very nearly to words of the ſame ſignification in the plural of the very old Engliſh, *king-es king*. Obſervations. 163.

CANOBUS.

CANOBUS.

As the hiſtory of the Argo related to an ancient event, which the Egyptians commemorated with great reverence; the delineation in the ſphere was intended as a laſting commemoration of a wonderful deliverance: on which account one of the brighteſt ſtars in the Southern hemiſphere is repreſented upon the rudder of the Ship. The ſtar the Egyptians called Canobus, which was one of the titles of their chief deity, and it was placed on the rudder to ſhew that Providence was its guide.

Vitruvius calls it Canopus; it was utterly inviſible in all the celebrated places of Greece; which alone would prove that the ſphere could not be the work of a Græcian; and that this aſteriſm could have no relation to that country.

Canobus was alſo the name of a city upon the moſt weſtern branch of the Nile, much frequented by ſailors. II. 498.

CAPH, CAP, CEPHAS,

Signify a Rock; and alſo a Promontory, or Headland. As temples uſed to be built upon eminences of this ſort; we find this word often compounded with the titles of the deity there worſhiped, as Caph-El, Caph-El-On, Caph-Aur, Caph-Arez, Caph-Is, Caph-Is-Ain, Caph-Ait; whence come Cephale, Cephalonia, Cephareus, Capiſa, Capiſſene, Cephene, Caphyatæ, Capatiani. In Iberia was a wonderful edifice upon the river Bœtis, mentioned by Strabo, and called Turris Capionis. It was a Pharos, dedicated, as all ſuch buildings were, to the Sun; hence it was named Cap-Eon, Petra Solis. It ſeems to have been a marvellous ſtructure. Places of this ſort, which had towers upon them, were called Caphtor. Such a one was in Egypt, or in its vicinity; whence the Capthorim had their name.

name. It was probably near Peluſium, which they quitted very early for the land of Canaan. I. 95.

CAPHISUS

Is a compound of Caph-Iſis, which ſignifies Petra Iſidis, and relates to the ſame deity as Metis, for we muſt not regard ſexes, nor difference of appellations, when we treat of ancient deities.

Cephiſus, its ſtream and lake in Bœotia were ſtiled ὑδαΐα και λιμνη Κηφισσιδος, by the ancient Dorians expreſſed Καφ-ισιδος. I. 511.

CAPPADOCIA.

Here were many Puratheia; and the people followed the ſame manner of worſhip as was practiſed in Perſis.

CASTABALA,

A city in Cappadocia; it is a compound of Ca-Aſta-Bala, the place or temple of Aſta Bala, the goddeſs of Fire; the ſame as by the Syrians was called Baaltis. The ſame cuſtoms prevailed here as at Feronia in Latium. The female attendants in the temple uſed to walk with their feet bare over burning coals. I. 230.

CASTOR,

The ſuppoſed diſciple of Chiron, was in reality the ſame; being a ſacred tower, a Chironian edifice, which ſerved both for a temple and Pharos. As theſe for the moſt part ſtood on ſtrands of the ſea, and promontories; he was eſteemed in conſequence of it a tutelary deity of that element. The term was ſo abbreviated from Ca-Aſtor, the temple or place of Aſtor, by the Greeks, who continually miſtook the place and temple for the deity, to whom it was conſecrated. The whole hiſtory of Caſtor and Pollux, is very ſtrange and inconſiſtent. They were both the ſame perſonage; and the deity

deity alluded to, under the name of Caſtor, was the Sun;

Ηελιος, ὁς παντ' εφορᾳ, και παντ' επακουει·

On this account the ſame province of ſupreme judge was conferred on his ſubſtitute Caſtor, in conjunction with his brother Pollux: and they were accordingly looked upon as the conſervators of the rights of mankind. I. 441. v. Cic. in Verrem. Or. 7. ſect. ult. v. Anac.

CAVERNS.

Men repaired in the firſt ages, when ſuperſtition increaſed, either to the lonely ſummits of mountains, or elſe to caverns in the rocks, and hollows in the boſom of the earth; which they thought were the reſidence of their gods. At the entrance of theſe they raiſed their altars, and performed their vows. When they began to erect temples, they were ſtill determined in their ſituation by the vicinity of theſe objects, which they comprehended within the limits of the ſacred incloſure. Theſe melancholy receſſes were eſteemed the places of the higheſt ſanctity; and even in after times the innermoſt part of the temple was denominated *The Cavern*. I imagine that the word Caverna, was denominated originally Ca-Ouran, Domus cœleſtis, or Domus Dei, from the ſuppoſed ſanctity of ſuch places. I. 217. The reverence paid to caves and grottos, aroſe from a notion that they were a repreſentation of the world. 232.

CAUONES, ΧΑΥΩΝΕΣ,

Sacred cakes at Cha-On, which ſignifies the houſe of the Sun. I. 297.

CAUCASUS

Mount, was ſo denominated, as is ſuppoſed, from the Shepherd Caucaſus; the women who officiated

ficiated in the temple, were ſtiled his daughters, and repreſented as Furies; by which was meant prieſteſſes of Fire. II. 42. n.

CECROPS,

By ſome made firſt king of Athens. He is ſaid to have been διφυης· συμφυες εχων σωμα ανδρος και δρακοντος. This Diodorus and Euſtathius in vain endeavour to explain. Some had mentioned, that he underwent a metamorphoſis, απο οφεως εις ανθρωπον ελθειν, by which Euſtathius ſays (on Dionys. p. 56.) was meant that by coming into Hellas he became more civilized and humane. But this does not agree with the then infant ſtate of Greece. The learned Marſham therefore animadverts with great juſtice, eſt veriſimilius illum ex Ægypto mores magis civiles in Græciam induxiſſe. Chron. Canon. p. 109. His mixed character may be eaſily accounted for. Cecrops was certainly a title of the deity, who was worſhiped under this emblem. It may not perhaps be eaſy to decipher the name; but thus much is apparent, that it was a compound of Ops, and Opis, and related to his ſymbolical character. I. 484.

CENTAURUS.

The Ark ſeems to have been ſometimes ſo called; from whence many of the Arkites had the name of Centauri: and were reputed of the Nephelim race. Chiron was ſaid to be the ſon of the Centaur Cronus, but the reſt were the offſpring of Ixion and Nephele. They are deſcribed by Nonnus as horned, and as inſeparable companions of Dionuſus. II. 440.

CERAMICUS

At Athens, was alſo called Academia. The common notion was, that it was denominated from the hero Ceramus, the ſon of Dionuſus (the uſual miſtake

miſtake of place for perſon) but Ceramus was Cer-Ham, the tower, or temple of Ham, which gave name to the incloſure. II. 159.

CERBERUS,

The dog of hell, was denominated from Kir-Abor; and from this term, and of the deity Chan-Ades, the Greeks formed του Κερβερου κυνα ἀιδου, and fabled, that he was forced into upper air by Hercules. The notion both of Cerberus and Hades being ſubterraneous deities took its riſe from the temples of old being ſituated near vaſt caverns, which were eſteemed paſſages to the realms below. I. 350.

Euſebius from Plutarch ſays that Cerberus was the Sun. Cerberus was properly Kir-Abor, the place of the Sun, the parent of light. The ſame temple had different names from the diverſity of the god's titles, who was there worſhiped. It was called Tor-Caph-El, which the Greeks changed to Τρικεφαλος: it was alſo called Tor-Keren, Turris Regia, which they expreſſed Τρικαρηνος; hence Cahen-Ades or Cerberus was ſuppoſed to have been a triple-headed monſter. (See Palæphatus, p. 56, and p. 96.) 409.

CERCETUS,

A remarkable mountain in Samos; ſo named undoubtedly from ſome building ſacred to the Cetus. II. 505.

CERCUSORA,

The iſland at the point of Delta, where ſtood the city Cercuſora, is called Gierat Eddahib, or the *Golden* iſland at this day. Diodorus mentions, that this appellation of Chruſe was derived from *a very ancient tradition.* This tradition undoubtedly related to the Shepherds, thoſe ſons of Chus who

were ſo long in poſſeſſion of the country; and whoſe hiſtory was of the higheſt antiquity. I. 363.

KEREN

Originally ſignifies *a Horn*; it was eſteemed an emblem of power; and made uſe of as a title of ſovereignty. Hence the Greeks, who often changed the final Nu into Sigma, formed Κερας, Κεραλος, and from thence deduced the words Κραλος, Κραλερος, and alſo Κοιρανος, Κρεων, Καρηνον, all relating to ſtrength and eminence.

The Egyptian Crane, for its great ſervices to mankind was held in high honour, being ſacred to the god of light, Abis, or Ibis. It was alſo called Keren and Kerenus, by the Greeks Γερανος, the noble bird, being moſt honoured of any. It was a title of the Sun himſelf: for Apollo was named Cranëus, and Carnëus, which was no other than Ceranëus, the ſupreme deity, the lord of light; his feſtival was ſtiled Καρνεια, an abbreviation of Κερνεια. The prieſt of Cybele in Phrygia was ſtiled Carnas; which was a title of the deity, whom he ſerved, of the ſame purport as Carnëus. I. 46.

CERES,

The benefactreſs, and lawgiver, was ſometimes enrolled in the liſt of the Furies. Antimachus as quoted by Pauſanias, L. 8.

Δημητερος, τοθι φασιν Ερινυος ειναι εδεθλον.

Schol. on Lycophron, v. 1225. Ερινυς ἡ Δημητηρ εν Ογκαις πολει της Αρκαδιας τιμαται. Her temple ſtood upon the river Ladon, and ſhe had this name given to her by the people of the place, Καλουσι δε Ερινυν οἱ Θελπουσιοι την Θεον. Neptune is ſaid to have lain with Ceres, when in the form of a Fury; ſhe is ſaid from thence to have conceived the horſe Αρειον. II. 42. She is ſaid to have placed a dragon for a guardian

guardian to her temple at Eleuſis; and appointed another to attend upon Erectheus. I. 483.

The rites however of this benefactreſs, and law-giver, this innocent and rural goddeſs, were ſo cruel, that ſome of her temples were as much dreaded, as thoſe of Scylla, and the Cyclops. The towers of Ceres were P'urtain, or Πρυλανεια; ſo called from the fires, which were perpetually there preſerved. The Greeks, through ignorance, interpreted this πυρου ταμειον; and rendered, what was the temple of Orus, *a granary of corn*: thus Ceres became the goddeſs of corn. In early times the corn there depoſited ſeems to have been for the prieſts and diviners. But this was only a ſecondary uſe, to which theſe places were adapted. They were properly ſacred towers, where a perpetual fire was preſerved. (Pauſan. L. 8.—L. 5.) As in theſe temples there was always a light, and a fire burning on the hearth, ſome of the Græcians have varied in their etymology, and have derived the name from Πυρ, *fire*. (Suid. Schol. in Thucyd. L. 2.) Theſe temples were alſo courts of juſtice: hence we find, that in the Prutaneion at Athens, the laws of Solon were engraved. (Pauſan. L. 1. Plutar. in Solone.)

The perſons who reſided in theſe temples were of great ſtrength and ſtature; many were of the race of Anac. There is reaſon to think, that ſtrangers were obliged to fight with ſome of the prieſts, who were trained up for that purpoſe, with the cæſtus, or by wreſtling: and this was looked upon as a more ſpecious kind of ſacrifice. Cercyon of Megara was famed for wreſtling; and ſlew many. Cercyon was the name of the place; and they were the Cercyonians, the prieſts, who were noted for theſe atchievements. (Pauſan. L. 1.) Ancient hiſtory affords numberleſs inſtances of this ungenerous and cruel treatment of ſtrangers;

and the laws of hoſpitality were evaded under the undue ſanction of a ſacrifice to the gods. Theſe attributes of wreſtling and boxing have been conferred upon ſome of the chief divinities. Hercules and Pollux (thoſe imaginary beings) were of that number; yet they are repreſented upon earth as ſturdy fellows, a kind of honourable banditti, who righted ſome, and wronged many; who would ſuffer nobody to do any miſchief, but themſelves. From theſe cuſtoms were derived the Iſthmian, Nemean, Pythic, Olympic, and Delian games (v. Hom. H. in Apoll.) Theſe contentions had always in them ſomething cruel, and ſavage; but in later times they were conducted with an appearance of equity.

When the Spaniards got acceſs to the weſtern world, there were to be obſerved many rites, and many terms, ſimilar to thoſe, which were ſo common among the ſons of Ham. Among others was this particular cuſtom of making the perſon, who was deſigned for a victim, engage in a fight with a prieſt of the temple. In this manner he was ſlaughtered: and this procedure was eſteemed a proper method of ſacrifice. (Purchaſs. V. 5. Garcilaſſo d. Vega. Ryc.) II. 37. v. *Temple Rites.* Cercyon, above mentioned, is compounded of Ker-Cuon, and ſignifies the temple of the deity.

CETUS, ΚΗΤΟΣ, GATUS,

Names of the Fiſh, under the ſemblance of which, the Ark was figured, in which mankind was preſerved: and compounded Atargatis, and Atargatus: whence came Dercetus, and Dercetis of the Greeks. Macrobius makes Atargatis the mother of the gods. (Saturn. L. 1.) That this emblem related to the Ark, is manifeſt from its being repreſented as a ſacred receptacle, wherein the

the gods were incloſed. See Simplic. on Ariſtot. de Occul. Phyſic. L. 4. The machine which was figured by the Atargatis did really contain the perſons alluded to; all thoſe, who were ſtiled Θεοι, και Δαιμονες; thoſe reputed gods, the Baalim of the firſt ages. II. 311.

The Ark was deſcribed under the emblem of a large fiſh, which Pliny terms fabuloſa Ceto; and from this repreſentation ſhips, which were unwieldy, and of great burthen, were often called Cetenæ. Καλην, πλοιον μεγα ὡς Κηλος. Heſych. II. 408.

In ancient times great depredations were committed by rovers at ſea, who continually landed, and laid people under contribution upon the coaſt. Piracy and plunder were of old eſteemed very honourable. Many migrations were made by perſons, who were obliged to fly, and leave their wives and effects behind them. Such loſſes were to be repaired, as ſoon as they gained a ſettlement. Hence, when they infeſted any country, and made their levies upon the natives, one of their principal demands was women; and of theſe the moſt noble and fair. (v. Diod. Sic. L. 5. p. 432.) Theſe depredations gave riſe to the hiſtories of princeſſes being carried away by banditti; and of king's daughters being expoſed to ſea-monſters. The monſters alluded to were nothing more than mariners and pirates, ſtyled Cetei, Ceteni, and Cetones, from Cetus; which ſignified a ſea-monſter, or whale; and alſo a large ſhip. (Heſych.) They were Ceteans, and Cetonians; ſome of whom ſettled in Phrygia, and Myſia, where they continued the like practices, and made the ſame demands. Κηλειοι, γενος Μυσων. Heſych. Their hiſtory is undoubtedly alluded to by Homer in a paſſage (Od. Λ. v. 518.) which Strabo (L. 13. p. 915.) looked upon as an enigma. The poet is

ſpeaking of Neoptolemus, whoſe great exploits are related by Ulyſſes to the ſhade of Achilles in the regions below. Among other things he ſeems to refer to ſome expedition made againſt the Myſians. He tells him, that he cannot enumerate all the actions of his ſon:

Αλλ' οιον Τηλεφιδην καλενηραλο χαλκῳ
Ἡρῳ Ευρυπυλον, πολλοι δ' αμφ' αυλον ἑταιροι
Κηλειοι κλεινονλο, Γυναικων ἑινεκα δωρων.

i. e. *on account of the unjuſt gifts, which they extorted, and which conſiſted in women.* Now when we know, that the Ceteans were people, who uſed to make theſe demands; and that the Myſians were Ceteans: I think we may be aſſured of the true meaning of the poet. In ſhort, theſe Myſians were Cuthites, and by race Nebridæ. Νεβρωδ ὁ κυνηγος και γιγας, ὁ Αιθιοψ, εξ ου Μυσοι. (Heſych.) III. 549.

CEYLON.

The Cuthites ſent out many colonies, into various parts of the world. Some of them ſeized upon the province of Suſiana and Chuſiſtan, and poſſeſſed the navigation of the Tigris downward. They got footing in India, where they extended themſelves beyond Gedroſia and Carmania. The author of the Periplus takes notice of them under the name of Scythians. (Arriani Perip. 2. Geog. Vet. v. 1. p. 21.) They occupied alſo that inſular province, called in their language from its ſituation, Giezerette, or the iſland: and from their anceſtor, as well as from their worſhip, Cambaiar, or the Bay of Cham, which name it retains to this day. They ſettled alſo upon the promontory Comar, or Comarim: and were lords of the great iſland Palæſimunda, called afterwards Seran-dive.

They

They were all ſtyled the Southern Scuthæ. (Dion. Perieg. v. 1088. Priſcian. v. 996.)

In the iſland Palæſimunda or Ceylon, called alſo Taprobane, the adoration of Fire and the worſhip of the Sun were introduced very early. In this iſland is an high mountain, held very ſacred; the ſummit of which is called the Pike of Adam. This had no relation to the great Protoplaſt: and I am perſuaded, that there are very few alluſions in ancient hiſtory to the antediluvian world. The Pike of Adam is properly the ſummit ſacred to Ad Ham, the king, or deity Ham. This is plain to a demonſtration from another name given to it by the native Cingaleſe, who live near the mountain, and call it Hamalel. This without any change, is Ham-al-El, *Ham the Sun*; and relates to the ancient religion of the iſland. In ſhort, every thing in theſe countries ſavours of Chaldaic and Egyptian inſtitution. III. 192.

CHABARENI,

The name of a people, who lived in a province near Colchis; and were ſo called from Cha-Baren, Domus Arcæ. They uſed to behave very inhumanly to all ſtrangers, whom chance brought upon their coaſt: and ſeem to have been very refined in their cruelty. (Steph. Byzant. Χαβαρηνοι.) They were probably the ſame as the Thebeans, called Tibareni: for they all have a reference to the ſame worſhip of Theba, and Arene. III. 546.

CHALDEANS,

Who were particularly poſſeſſed of the land of Ur, and were worſhipers of Fire, had the name of Urchani. There ſeems to have been particular colleges appropriated to the aſtronomers and prieſts in Chaldea, which were called Conah. I. 41.

Ham, Chus, and Nimbrod were the heads of this nation. And as the Chaldeans were the moſt ancient inhabitants of the country called by their name; there are no other principals, to whom we may refer their original. (v. Euſeb. Chron. Λογ. Πρωτ. p. 5.) They ſeem to have been the moſt early conſtituted, and ſettled, of any people upon earth: and from their ſituation it appears, and from every other circumſtance, that Chus was the head of their family, and Nimbrod their firſt king. (Syncellus. p. 50.) They ſeem to be the only people which did not migrate at the general diſperſion: and the center of their province was at Ur, not far from the conflux of the Tigris and Euphrates. From hence they extended themſelves under the names of Cuſeans and Arabians, as far as Egypt weſt, and eaſtward to the Ganges; occupying to the ſouth all the Aſiatic ſea-coaſt, and the whole of the large continent of Arabia; and from thence they paſſed the Erythrean gulf, and penetrated into Ethiopia. They were continually encroaching upon their neighbours; and even treſpaſſed upon their own brotherhood. In proceſs of time they got full poſſeſſion of Egypt, and the whole coaſt of Africa upon the Mediterranean even to the Atlantic ocean, as far as Fez and Taffilet: and are to be found within the tropics almoſt as low as the Gold coaſt. Upon the Gambia is the king of Barſally, of Arabian extraction, as are all the Phooley nations; who retain their original language, and are of the religion of Mahomet. *Obſervations.* 253.

CHAM,

Chom, Chamus, Chumus, names for Ham.

Many places were from him denominated Cham Ar, Cham Ur, Chomana, Comora, Camarina.

Chamin,

Chamin, Chaminim, and Chamerim, were prieſts of Ham, *the Sun*, conſidered as a deity.

From Cham as implying *heat*, with its conſequences, many words were derived, as Καυμα, Caminus, Camera.

Compounded with other terms, as in Cham-El, Cham-Ees, Cam-Ait; it was conferred both on perſons and places. From hence Camillus, Camilla, Camella ſacra, Comates, Camiſium, Camirus, Chemmis, &c. &c.

Camiſene, Chamath, Chamane, Choma, Chom, Cuma, Camæ, Camelis, Cambalidis, Comopolis, Comara, &c. are either names of places, where the Amonians ſettled; or are terms, which have reference to their religion and worſhip.

Chamma was the title of the hereditary prieſteſs of Diana: and the Puratheia, where the rites of Fire were carried on, were called Chamina, and Chaminim, whence Caminus of the Latins. They were ſacred hearths, on which was preſerved a perpetual fire in honour of Cham. I. 3.

CHARON.

One temple of this name, and the moſt remarkable of any, ſtood oppoſite to Memphis, on the weſtern ſide of the Nile. It was near the ſpot, where moſt people of conſequence were buried. There is a tower in this province, but at ſome diſtance from the place here ſpoken of, called Kiroon to this day. As Charon was a temple near the catacombs, or place of burial; all the perſons who were brought there to be depoſited, had an offering made on their account, upon being landed on this ſhore. Hence aroſe the notion of the fee of Charon, the ferryman of that name. This building ſtood upon the banks of a canal, which communicated with the Nile, I. 439.

Μονογληνου σεγας Χαρωνος, ſays Lycoph. v. 659. Here the place is miſtaken for a perſon; the

temple for the deity. Charon was the very place; the ancient temple of the Sun. It was therefore called Char-On, from the god who was there worſhiped; and after the Egyptian cuſtom an eye was engraved over the portal.

Theſe temples were ſometimes called Charis, a compound of Char-Is, which ſignifies a prutaneion, or place ſacred to Hephaſtus. The Grecians rendered it by Χαρις, a term in their own language, which ſignified grace and elegance. They were attached to ancient terms, but were ſtrangers to their true meaning. I. 498. As *Charis* was a tower ſacred to Fire, ſome poets have ſuppoſed a nymph of that name, who was beloved of Vulcan. The Graces were ſaid to be related to the Sun, who was the ſame as Vulcan. The Sun among the people of the Eaſt was called Hares, and with a guttural Chares, and his temple Tor-Chares, which was expreſſed by the Greeks Τριχαρις; and from thence they formed the notion of the three Graces. The Χαρις of the Greeks, was the ſame perſonage as Ceres of the Romans. I. 500.

CHARONIUM,

And Plutonium, names of a ſacred cavern, which ſent up peſtilential effluvia. Εν Ἱεραπολει της Φρυγιας Ἱερον ην Απολλωνος, ὑπο δε τον ναον καταβασιον ὑπεκειτο, θανασιμους αναπνοας παρεχομενον. Damaſcius ap. Photium in vita Iſodori. c. 242. Strabo, L. 14. mentions four caverns of this ſort, and ſo named in this part of the world. Pliny, N. H. L. 2. ſpeaking of ſome Charonean hollows in Italy, ſays, Spiracula vocant, alii Charoneas ſcrobes, mortiferum ſpiritum exhalantes. I. 29.

CHAROPS.

Near the mount Laphyſtium in Bœotia the god Charops was worſhiped, and ſtiled Hercules Charops.

Charops. But Char-Ops, or Char-Opis, ſignified the temple of the Serpent deity; and was undoubtedly built of old by the people named Charopians, and Cyclopians, who were indeed the ancient Cadmians. II. 159.

CHEMMIS,

The floating iſland, near the temple of Boutus high in Upper Egypt. This was probably a large Ark, or float, a beautiful place, and of uncommon conſtruction. There were ſeveral altars erected to Oſiris, together with a ſtately temple. It was undoubtedly a memorial of the firſt ſhip, and deſigned alſo for a repoſitory, where the Arkite rites and hiſtory were preſerved. II. 329.

CHERES.

There were ſeveral kings in Egypt of the name of Cheres: ſome are ſtiled Acheres or Acherres; which is "the mighty Cheres:" others are ſtiled Conchares and Achencheres, i. e. Ouc Cahen Cheres, "the great lord and ruler Cheres." Acheres and Achencheres is, according to the Greek acceptation, "the great lord Mars:" but it is properly Arez, *a lion*; from whence the Αρης of the Greeks was derived. Αλκης μεν και ῥωμης συμβολον αυλοις ὁ Λεων. (Clem. Strom. L. 5. p. 671.) It was a title firſt conferred upon the third king of Aſſyria. The Egyptians, who called Ham, Cham, pronounced Arez, Charez and Cherez: hence Acchencherez, or Ouc-cahen-charez. So Hala, Habor, Haran, were at times pronounced Chala, Chabor, Charan. Theſe titles were retained by the Egyptians even in later times. *Obſervations*, 165. v. *Iconuphy*.

CHIMÆRA

Is a compound of Cham-Ur, the name of the deity, whoſe altar ſtood towards the top of the mountain. I. 206.

CHINA.

The ſame mythology, and the ſame hieroglyphics relating to the Ark, which are to be met with in divers countries, were carried as far as China and Japan, where they are to be found at this day. II. 327.

Ar-Chota is the ſame as Cothopolis, or the city of Cutha. The Arachotians are ſtiled Λινοχλαινοι, from their particular habit, which was of linen. This circumſtance is a ſtrong characteriſtic of the Amonians. In every place where they ſettled, it ſeems, that they were famous for this manufacture. (1 Kings x. 28. Iſaiah xix. 9.) Colchis was famous for its flax and linen; ſo was Campania in Italy; the linen habit prevailed in Bœtica, eſpecially among the prieſts. (Sil. Ital. L. 3. v. 25.) It ſeems to have been univerſally the garb of the Cuthic Indians. (Philoſt. Vita Apollon. L. 2. p. 79.) This was the expreſs habit of the Egyptians, whom this people reſembled in many other reſpects.

From circumſtances of this nature, many learned men have contended that the Indians, and even the Chineſe, were a colony from Egypt. (Memoire dans lequel on prouve, que les Chinois ſont une colonie Egyptiene, &c. Par M. de Guignes, de l'Academie Royale, a Paris. 1760.) While others have proceeded as warmly upon the oppoſite principle; and have inſiſted that the Egyptians, or at leaſt their learning and cuſtoms, are to be derived from the Indi and Seres. But neither opinion is quite true; nor need we be brought to this

this alternative; for they both proceeded from one central place: and the ſame people, who imported their religion, rites, and ſcience into Egypt, carried the ſame to the Indus and Ganges; and ſtill farther into China and Japan. Not but that ſome colonies undoubtedly came from Egypt; but the arts and ſciences imported into India came from another family, even the Cuthites of Chaldea. Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτιους, κακειθεν προς Ελληνας. (Zonar. v. 1. p. 22.) III. 199.

One of the moſt conſiderable colonies, which went from Babylonia, was that of the Indi, or Sindi; who were further diſtinguiſhed by the name of the eaſtern Ethiopians. They ſettled between the Indus and Ganges, and one of their principal regions was Cuthaia, by the Græcians rendered Cathaia. They traded in linen and other commodities. A large body paſſed inland towards the north, under the name of Sacæ and Sacaians (Σακαι. τους Σκυθας ουτω φασι. Steph. Byz. Plin. L. 6. c. 18.) and got poſſeſſion of Sogdiana, and the region upon the Iaxartes. The Tartarian nations are deſcended from them. They got poſſeſſion of the upper part of China, which they denominated Cathaia: and there is reaſon to think, that Japan was in ſome degree peopled by them.

The Chineſe were the ancient Sinæ, and Seres; who were ſo famous for their ſilk. Pauſanias (L. 6. p. 519.) deſcribes two nations of the Seres; who were of an Ethiopic, Indic, and Scuthic family. The firſt was upon the Ganges; the other region of the Seres, is the ſame as China; and lies oppoſite to the iſlands of Japan, called by Pauſanias Abaſa and Sacaia. The latter name ſtill remains. The capital is ſo named, and is famous for the worſhip of the god Dai-Maogen (which probably is Deus Magog, ſive Deus Magus.)

The

The names of the deities in Japan and China, and the form of them, as well as their mythology, point out the country, from whence they originally came. The people, who introduced theſe things in the upper region of this country, were the northern Seres, a branch of the Cathaian Sacæ. They were a different people from the Sinæ and Sinenſes, though at laſt incorporated with them. They called the chief city Sera, and the region Cathaia.

In China the deity upon the Lotos in the midſt of waters has been long a favorite emblem, and was imported from the weſt. The inſigne of the dragon was from the ſame quarter. The Cuthites worſhiped Cham, the Sun; whoſe name they variouſly compounded. In China moſt things, which have any reference to ſplendour, and magnificence, ſeem to be denominated from the ſame object. Cham is ſaid in the language of that country to ſignify any thing *ſupreme*. Cum is a fine building, or palace; ſimilar to Coma of the Amonians. Cum is a lord or maſter; Cham a ſceptre; by Cham is alſo ſignified a prieſt, analogous to the Chamamim and Chamerim of Cutha, and Babylonia. The country itſelf is by the Tartars called Ham. The cities Cham-ju, Campion, Compition, Cumdan, Chamul, &c. are manifeſtly compounded of the ſacred term Cham. Chambalu, the name of the ancient metropolis, is the city of Cam-Bal: and Milton ſtiles it very properly, *Cambalu, ſeat of Cathaian Chan*. By this is meant the chief city of the Cuthean monarch; for Chan is a derivative of Cahen, a Prince. It ſeems ſometimes in China and Japan to have been expreſſed Quan, and Quano. The Lama, and Lamas, thoſe prieſts of Thibet and Tartary, are of the ſame original as the Lamii in the weſt.

Hamelton

Hamelton (Account of the Eaſt Indies. v. 2. p. 57.) takes notice of two temples near Syrian in Pegu: one was called Kiakiack, or *the god of god's temple*. The image was in a ſleeping poſture, and ſixty feet in length. The other is called the temple of Dagun; and the doors and windows are continually ſhut; ſo that none can enter but the prieſts. They will not tell of what ſhape the idol is; but only ſay, that it is not of a human form. I make no doubt, but the true name of the temple was Iäch-Iäch, and dedicated to the ſame god, as the Iächuſi in Japan. It is very certain that the worſhip of Dionuſus prevailed very early in the eaſt. (v. Bayer. Hiſt. Bactrian. p. 2, 3.) As to Dagun, or Dagon in the other temple; we may conclude, that it was no other than that mixed figure of a man and a fiſh, under which he was of old worſhiped both in Palæſtine and Syria. He is expreſſed under this ſymbolical repreſentation in many parts of India; and by the Brahmins is called Wiſtnou, and Viſhnou. Dagon and Noah are the ſame. Viſh-nou is repreſented, like Dagon, under the mixed figure of a man and a fiſh; or rather of a man, a princely figure, proceeding from a fiſh. The name of the diſtrict, near which the temples above ſtand, we find to be called Syrian: juſt as the region was named, where ſtood the temples of Atargatus and Dagon. Syrus, Syria, and Syrian, are all of the ſame purport, and ſignify Cœleſtis, and Solaris, from Sehor, the Sun.

It is remarkable, that in Japan, the prieſts and nobles have the title of Cami (Kæmpfer. L. 2. p. 153.) The emperor Quebacondono, in a letter to the Portugueſe viceroy, 1585, tells him, *that Japan is the kingdom of Chamis; whom we hold to be the ſame as Scin, the origin of all things.* By Scin is probably ſignified San, the Sun; who was the ſame as Cham, rendered here Chamis. The founder of the

the empire is ſaid to have been Tenſio Dai Sin, or *Tenſio, the god of light*. Near his temple was a cavern, religiouſly viſited, upon account of his having been once hid: when no ſun, nor ſtars appeared. He was eſteemed the fountain of day, and his temple was called the temple of Naiku. Near this cavern was another temple; in which the Canuſi, or prieſts, ſhewed an image of the Deity, ſitting upon a cow. It was called Dainits No Ray, *the great repreſentation of the Sun*.

One of their principal gods is Iakuſi; ſimilar to the Iacchus of the weſt. Kæmpfer (L. 5. p. 493.) ſays, that he is the Apollo of the Japoneſe; and they deſcribe him as the Egyptians did Orus. His temple ſtands in a town called Minnoki: Iachuſi is here repreſented upon a gilt Tarate flower; which is ſaid to be the nymphæa paluſtris maxima; or faba Ægyptiaca of Proſper Alpinus. One half of a large ſcallop ſhell is like a canopy placed over him; and his head is ſurrounded with a crown of rays. They have alſo an idol Menippe, much reverenced. It certainly relates to the ſame perſon; and is a compound of the two terms, Μην Ἱππα, Meen Hippa.

Kæmpfer, a writer of great credit, ſaw likewiſe the temple of Dabys, more truly rendered by him Daibod (and ſtill more preciſely by Lewis Almeida, Dai-But.) Dai, in the ancient language of the eaſtern countries, ſignified *Deus*, and *Divus*, any thing divine. By Dai-Bod was meant the god Budha; whoſe religion was ſtyled the Budſo. By Budha we are certainly to underſtand the idolatrous ſymbol, called by ſome nations Budda; the ſame as Argus and Theba. In the mythology tranſmitted concerning it, we may ſee a reference both to the machine itſelf, and to the perſon preſerved in it. In conſequence of which we find this perſon alſo ſtyled Bod, Budha, and Buddo; and

and in the weſt Butus, Battus, and Bœotus. He was ſaid by the Indians not to have been born in the ordinary way; but to have come to light indirectly through the ſide of his mother. By Clemens of Alexandria (Strom. L. 1. p. 359.) he is called Bouta: and in the hiſtory of this perſon, however varied, we may perceive a relation to the Arkite deity of the ſea, called Poſeidon: alſo to Arcalus, and Dionuſus; ſtyled Bœotus and Thebanus.

The Ark was repreſented under the ſymbol of an Egg, called the Mundane Egg. It was alſo deſcribed under the figure of a Lunette, and called Selene, the Moon. The perſon by whom it was framed, and who through its means was providentially preſerved, occurs under the character of a ſteer, and the machine itſelf under the ſemblance of a cow or heifer. Traces of theſe hieroglyphics may be obſerved in Japan; which were carried thither by the Indic Æthiopians. They introduced the worſhip of their deified anceſtors, and the events of theſe firſt ages, which were couched under theſe well known ſymbols. Conſult Ambaſſades memorables de la Compagnie des Indes Orientales des Provinces Unies, vers les Empereurs du Japon. Amſterd. 1680. tom. 1. p. 206.

The hiſtory of Japan is divided into three æras, gods, demigods, and mortals. (Kæmpfer. L. 2. p. 143.) The perſon, whom the natives look upon as the real founder of their monarchy, is named Syn Mu; in whoſe reign the Sinto religion was introduced. To the Sinto was afterwards added the Budſo, together with the worſhip of Amida. This deity was commonly repreſented with the head of a dog: and they eſteemed him the guardian of mankind. This religion was more complicated than the former; and abounded with hieroglyphical repreſentations, and myſterious rites.

rites. It is the ſame, which I term the Arkite idolatry; wherein the ſacred ſteer and cow were venerated: the deity was repreſented upon the lotus, and upon a tortoiſe; and oftentimes as proceeding from a fiſh. In this alſo, under the character of Buddha, we may trace innumerable memorials of the Ark; and of the perſon preſerved in it. Kæmpfer (L. 2. p. 163.) having mentioned the eleventh emperor incluſive from Syn Mu, tells us, that in his time theſe rites began. *In his reign Budo, otherwiſe called* KOBOTUS, *came over from the Indies into Japan, and brought with him, upon a White Horſe, his religion, and doctrine.* We find here, that the object of worſhip is made the perſon, who introduced it; (a miſtake, which has almoſt univerſally prevailed:) otherwiſe in this ſhort account what a curious hiſtory is unfolded! III. 553. v. *Cibotus. Horſe of Neptune.*

CHIRON,

So celebrated for his knowledge, ſeems to have been a meer perſonage formed from a tower, or temple of that name. It ſtood at Nephele in Theſſaly; and was inhabited by a ſet of prieſts, called Centauri. They were ſo denominated from the deity they worſhiped, who was repreſented under a particular form. They ſtiled him Cahen-Taur; he was the ſame as the Minotaur of Crete, and the Tauromen of Sicilia. Chiron is a compound of Chir-On, in purport the ſame as Kir-On, the tower and temple of the Sun. In places of this ſort people uſed to ſtudy the heavenly motions; and they were made uſe of for ſeminaries, where young people were inſtructed; on which account they were ſtiled παιδοτροφοι. Hence Achilles was ſuppoſed to have been taught by Chiron, and ſo were numberleſs others. (v. Xen. de Venat.) But this could not be true of Chiron as a perſon; he could

could not have had pupils of ſuch different ages, and ſo many different countries; beſides many of them were manifeſtly ideal perſonages: ſuch as Apollo himſelf, and Æſculapius in the medicinal arts. Now Æſculapius was the Sun; by ſome called the ſon of Apollo; by others introduced rather as a title, and annexed to the names of different gods. Thoſe who were inſtructed partook only of Chironian education; and were taught in the ſame academy: but not by one perſon, nor probably in the ſame place; for there were many ſuch towers for the purpoſe of education in the ſciences. Theſe places were likewiſe courts of judicature, where juſtice was adminiſtered: whence Chiron was ſaid to have been φιλοφρονεων, και δικαιοδαλος. Right was probably more fairly determined in the Chironian temples, than in others. Yet the whole was certainly attended with ſome inſtances of cruelty: for human ſacrifices are mentioned as once common, eſpecially at Pella in Theſſaly. I. 435.

CHO, CHOA.

From hence probably was derived the word Χοϊκος, uſed by the Apoſtle, 1 Cor. xv. 47, 48.—ωηλινος, γηινος. Heſych. I. 117. v. Κωοι.

CHUS

Was rendered by the Greeks Χυσος, but more commonly Χρυσος, and the places denominated from him were changed into Χρυση, and to Chruſopolis.

His name was often compounded Chus-Or, rendered by the Greeks Χρυσωρ, and Chruſaor, which among the Poets became a favourite epithet, continually beſtowed upon Apollo. Hence there were temples dedicated to him, called Chruſaoria.

Chus, in the Babyloniſh dialect, ſeems to have been called Cuth. And many places, where his

poſterity ſettled, were ſtiled Cutha, Cuthaia, Cutaia, Ceuta, Cotha, and compounded Cothon.

He was ſometimes expreſſed Caſus, Ceſſius, Caſius; and was ſtill farther diverſified. I. 5.

Chuſiſtan, to the eaſt of the Tigris, was the land of Chus; it was likewiſe called by different writers, Cutha and Ciſſia.

Chus was the father of all thoſe nations ſtiled Ethiopians (v. Joſeph. Ant. Jud. l. 1. c. 6.) who were more truly ſtiled Cuthites, and Cuſeans. They were more in number, and far more widely extended, than has been imagined. ib. Chus was the ſon of Ham; and though the names of the Græcian deities are not uniformly appropriated, yet Ham is generally looked upon as Ἥλιος, the Sun; and had the title Dis, and Dios: hence the city of Amon in Egypt was rendered Dioſpolis. If then Chruſus and Chruſor be Chus; the perſon ſo denominated muſt have been, according to the more ancient mythology, the ſon of Helius, and Dios. And accordingly the Scholiaſt on Pindar expreſsly ſays, Διος παις ὁ Χρυσος—εκ δε Ἡλιου ὁ Χρυσος. Magic and incantations are attributed to Chus, as the inventor; and they were certainly firſt practiſed among his ſons. (v. Sanchon. ap. Euſeb. Pr. Ev. l. 1. c. 10.) He was however eſteemed a great benefactor; and many ſalutary inventions were attributed to him. He had particularly the credit of being the firſt who ventured upon the ſeas. Whether this can be ſaid truly of Chus himſelf, is uncertain: it agrees full well with the hiſtory of his ſons; who, as we have the greateſt reaſon to be aſſured, were the firſt great navigators in the world. I. 365.

There were in India ſeveral cities, and temples, dedicated to the memory of Chus. Some of theſe are famous at this day, though denominated after the

the Babyloniſh dialect Cutha and Cuta. Witneſs Calcutta and Calecut. 364.

CIBOTUS, ΚΙΒΩΤΟΣ,

Is a term under which the Græcians repreſented the Ark, though the word ſeem not to be of Græcian original; as both an haven in Egypt, and a city in Phrygia of great antiquity, were ſo denominated. It was called Apamea in latter times. It was undoubtedly the ſame as Celæne; though, I ſhould imagine, this was the name of the city, and Cibotus was properly the temple. There ſeems to have been a notion that the Ark itſelf reſted upon the hills of Celænæ, where the city Cibotus was founded. (See Orac. Sibyllin. p. 180.) The people were called Magnetes. The rites of Damater related to the Ark and Deluge, like thoſe of Iſis: and the ſacred emblems, whatever they may have been, were carried in an holy machine, called Κιβωτος. II. 229.

Strabo (l. 17.) ſpeaks of a city Cibotus in Egypt, which he repreſents as a dock, where were all conveniences for ſhips to be built and repaired. 329.

CINNABAR,

Κινναβαρις was denominated from Chan-Abor.

CINNAMON,

From Chan-Amon: for whatever the Egyptians eſteemed ſalutary, or of great value, they diſtinguiſhed by the title of ſacred, and conſecrated to ſome god. I. 333.

CINNOR.

So was ſtiled *the Harp*, and was ſuppoſed to have been found out by Cinaras; which terms are compounded of Chan-Or, and Chan-Arez; and relate to the Sun or Apollo, the ſuppoſed inventor of the lyre. ib.

CIPPI.

The more difficult the navigation was, the more places of ſanctity were erected upon the coaſt. The Boſporus was eſteemed a dangerous paſs; and upon that account abounded with Cippi, and altars. Theſe were originally mounds of earth, and ſacred to the Sun; upon which account they were called Col-On. It was not only upon rocks and mountains, that theſe Cippi and Obeliſks were placed by the ancients; they were to be found in their temples, where for many ages a rude ſtock or ſtone ſerved for a repreſentation of the deity. They were ſometimes quite ſhapeleſs; but generally of a conical figure. I. 267. v. Pauſan. l. 9. Clem. Alexand. l. 1.

KIR, CAER, KIRIATH,

Are words of the like import, and ſignify *a city*. We read in Scripture of Kiriath Sepher, Kiriath Arba, Kiriath Jearim. It was in ſome parts pronounced Kirtha, and Cartha.

Carthage was Χαρχηδων, from Car-Chadon, the ſame as Adon. It was alſo called Carthada from Cartha-Ada, the city of the queen, or goddeſs, who was by the Romans ſuppoſed to be Juno, but was properly the Amonian Eliſa. [Carthage was alſo called Cadmeia. II. 147.]

Caer among many ancient nations ſignified a *City*, or *Fortreſs*, as we may learn from the places called Carteia, Carnaim, Caronium, Caroura, Carambis.

Among the Britons were places of old exactly analagous, as Caerliſle, Caerdiffe, Caerphilly, Caernarvon, and Caeuriah in Cornwall. In Scripture we meet with Kir Hareſh, Kir-Hareſeth, Kir Heres, of the ſame purport as Kir Hareſh.

In

In Cyprus was Kironia, rendered by Ptolemy Κερωνια; the true name was Kir-On, the city of the Sun; where was a temple to Our-Ain, ſtiled Urania. Kir-On was often rendered Cironis, Coronis; and the deity Coronus and Cronus. By theſe means the place was ſubſtituted for the deity, and made an object of worſhip; an abuſe which frequently occurs. I. 91.

There is an inſcription in Gruter, p. 57. n. 13. Marti Ciradino, &c. where there is a mixed title of the deity formed from his place of worſhip. Cir-Adon was the temple of Adon, or Adonis; the Amonian title of the chief god. II, 159.

CNA.

Canaan ſeems, by the Egyptians and Syrians, to have been pronounced Cnaan; rendered by the Greeks Cnas, and Cna. Steph. Byzant. ſays, that the ancient name of Phenicia was Χνα. (See alſo Euſeb. Pr. Ev. l. 1. c. 10.) Iſiris, the ſame as Oſiris, is ſaid to have been brother to Cna; Ισιρις-αδελφος Χνα. The purport of which is conformable to the Scripture account, that the Egyptians were of a collateral line with the people of Canaan; or that the father of the Mizraïm, and of the Canaanites, were brothers. I. 6.

CNOPIA

Is a contraction for Can-Opia; and the temple was certainly founded by people in Egypt. It took its name from Can-Ope, or Can-Opus, the Ophite god of that country; and of the people likewiſe by whom the building was erected. II. 168.

CNUPHIS,

And Thermuthis, are generally crowned with the flower of the Lotus. II. 400.

COCUTUS,

Which we render Cocytus, was undoubtedly a temple in Egypt; it gave name to a ſtream on which it ſtood, and which was alſo called the Charonian branch of the Nile, and the river Acheron. Cocutus was the temple of Cutus or Cuth: for ſo Chus was called by many of his poſterity. A temple of the ſame name was to be found in Epirus, upon a river Cocutus. I. 108.

COHEN,

Of the Hebrews; and which ſeems among the Egyptians, and other Amonians, to have been pronounced Cahen. Chan ſignified a Prieſt; alſo a Lord or Prince: theſe two offices being formerly united.

Rex Anius, Rex idem hominum, Phœbique Sacerdos.

The term was ſometimes uſed with a greater latitude, and denoted any thing noble and divine. Hence we find it prefixed to the names both of deities and men; and of places denominated from them. It is often compounded with Athoth, as Canethoth; and we meet with Can-Oſiris, Can-Ophis, Can-Ebron, &c.

It was ſometimes expreſſed Cun; and among the Athenians was the title of the ancient prieſts of Apollo, whoſe poſterity were ſtiled Κυννιδαι; and Apollo himſelf was ſtiled Κυννιος, hence Κυνειν, προσκυνειν, προσκυνησις, well known terms of adoration. It ſeems to have been alſo a title of the true God, who is by Moſes (Gen. xiv. 19.) ſtiled Konah. This term is ſometimes ſubjoined. I. 40.

It was ſometimes expreſſed Con, which ſignifies the great Lord; which the Greeks made Caucon, a hero; it was properly a temple of the Sun; there was one in Bithynia; hence the country was called Cauconia. Strabo (l. 8.) mentions Caucones in

in Elea. And they are mentioned by Homer. Od. γ. 366. They were Cuthite colonies. 108.

The term Cahen was not confined to men only; it is frequently annexed to the names of deities, to ſignify their rule and ſuperintendency over the earth. From them it was derived to their attendants, and to all perſons of a prophetical or ſacred character. However plain the meaning was, yet the Greeks and Romans conſtantly miſapplied it. As the ſound approached near to their Κυων, and Canis, they imagined it had ſome reference to *a dog*, which gave riſe to many abſurd ſtories. See Ælian de Animalibus, l. 7. Plutarch adv. Stoicos. Vol. II. p. 1064. Lycophron, who has continual alluſions to obſolete terms, calls the two diviners Mopſus and Amphilochus, Κυνες, (v. 459.) upon which the Scholiaſt obſerves, Κυνες, οἱ Μαντεις.

The name of the deity Canouphis, expreſſed alſo Canuphis, and Cnuphis was compounded with this term, Can-Uph, from his ſerpentine repreſentation; and the whole ſpecies of ſerpents were made ſacred to him, and ſtiled Canyphian. Canuphis was ſometimes expreſſed Anuphis, and Anubis: but however rendered, was always by the Greeks and Romans ſpoken of as a dog; at leaſt that he had a dog's head; and they often mention his barking; ſo Propertius, L. 3. El. 11.

Auſa Jovi noſtro latrantem opponere Anubim.

The Egyptians had many emblematical figures, ſet off with the heads of various animals; among theſe was this canine figure; which I have no reaſon to think was appropriated to Canuph, or Cneph. And though upon gems and marbles his name may be ſometimes found annexed to that character, yet it muſt be looked upon as a Græcian work, and ſo denominated in conſequence of their miſtaken notion. Horus Apollo aſſures us (l. 1, c. 14.) that this canine figure was an em-

blem of the earth; Οικουμενην γραφονΐες Κυνοκεφαλον ζωγραφουσι. In ſhort, whatever the Egyptians deemed ſalutary, or of great value, they diſtinguiſhed by the title of ſacred, and conſecrated to ſome god. e. g.

The ſweet reed of Egypt was named Canah, and Conah, by way of eminence; alſo Can-Oſiris.

Cantharus, the ſacred beetle from Can-Athur; and the like.

Prieſts and magiſtrates were particularly honoured with the additional title of Cahen: and many things held ſacred were liable to have it in their compoſition. Horus Apollo mentions the great veneration paid by the Egyptians to dogs; and adds, that in many temples they kept Κυνοκεφαλοι, a kind of baboons, or animals with heads like thoſe of dogs, which were wonderfully endowed; that they did not die at once, but by piecemeal, &c.

The term Κυνοκεφαλος, is an Egyptian compound, and this ſtrange hiſtory relates to the prieſts of the country, ſtiled Cahen; alſo to the novices in their temples. As they much ſtudied aſtronomy, they uſed in upper Egypt to found their colleges and temples upon rocks and hills, called by them *Caph*. Theſe, as they were ſacred to the Sun, were ſtiled Caph-El, Caph-Aur, Caph-Arez. The term Caph-El, which often occurs in hiſtory, the Greeks uniformly changed to Κεφαλη; and from Cahen-Caph-El, the ſacred rock of Orus, they formed Κυνοκεφαλη, and Κυνοκεφαλος; which they ſuppoſed to relate to an animal with the head of a dog. But this Cahen-Caph-El was ſome Royal ſeminary in Upper Egypt; from whence they drafted their novices to ſupply their colleges and temples. They were denominated Caph-El, and Cahen-Caph-El, from the Academy, where they received their firſt inſtruction: and this place, though

though ſacred, yet ſeems to have been of a claſs ſubordinate to others. It was uſed as a kind of inferior cloiſter and temple, ſuch as Capella in the Romiſh church; which, as well as Capellanus, was derived from Egypt: for the church in its firſt decline, borrowed largely from that country.

It is ſaid of the Cunocephali, that when one part was dead and buried, the other ſtill ſurvived. This can relate to nothing elſe but a ſociety, or body politic, where there is a continual decrement, yet part ſtill remains, and the whole is kept up by ſucceſſion. The ſacred offices in Egypt were hereditary, being veſted in certain families; and when part was dead, a reſidue ſtill ſurvived, who admitted others in the room of the deceaſed.

The Cunocephali are to be found in other parts of the world. Many places were named Cunocephale; all which will be found to have been eminences, or buildings ſituated on high.

Similar to the above hiſtory, is that of the Cunodontes. They are a people mentioned by Solinus and Iſidorus, and by them are ſuppoſed to have had the teeth of dogs. Yet they were probably denominated from the object of their worſhip, the deity Chan-Adon; which the Greeks expreſſed Κυνοδων, and ſtiled his votaries Cunodontes.

The Greeks pretended, that they had the uſe of the ſphere, and were acquainted with the Zodiac, and its aſteriſms, very early. The contrary is plain from their miſtakes. They borrowed all from the Egyptians; who had particularly conferred the titles of their deities upon thoſe ſtars, which appeared the brighteſt in their hemiſphere. One of the moſt remarkable they called Cahen Sehor, which was miſconſtrued and changed by the Greeks to Canis Sirius, *the Dog's Star*; ſo P'urcahen to Procyon, and Cahen Oura to Cunoſoura, *the Dog's tail.*

tail. But what relation had this laſt to a dog? or how came it to be the name of a ſtar in the tail of a bear? There were promontories in Attica and Bœotia of that name. It was a term brought from Sidon and Egypt; and the purport was to be ſought for from the language of the Amonians.

Apollo and Bacchus were ſtrangely repreſented, gaping with open mouths. They were both the ſame as the Egyptian Orus, who was ſtiled Cahen-On *Rex*, vel *Dominus Sol*; out of which the Græcians ſeem to have formed the word Χαινων: and in conſequence of it, theſe two deities were repreſented with their jaws widely extended. This term was ſometimes changed to Κοινος, *communis*; hence Κοινοι Θεοι, Κοινοι Ὁμοι; alſo Κοινος Ἑρμης; and as he was eſteemed the god of gain, every thing that was found was eſteemed Κοινος, or *common*. And yet among the Græcians themſelves this term was an ancient title of eminence. Κοινος, ὁ Δεσποτης. Heſych. Undoubtedly from Cohinus, and that from Cohen.

We read of the brazen dog of Vulcan, of the dog of Erigone, Orion, &c. They were the titles of ſo many deities, or of their prieſts. Diod. Sic. L. 1. ſays, that at the grand celebrity of Iſis, the whole was preceded by dogs; more probably by the prieſts of the goddeſs. The Cuſean prieſts of Vulcan were ſtiled by the Greeks, Χρυσειοι Κυνες. The god of Light, among other titles, was ſtiled Cahen, or Chan-Ades, but was changed into a dog, and ſaid to reſide in the infernal regions. Yet he was the god of Light, Κυν-ἀδης, and ſuch was the purport of that name.

In ſhort the Cahen of Egypt were no more Dogs, than the Pateræ of Amon were Baſons, I. 329, &c.

Chan-Ait is nearly the ſame as *Sar-On*.

ΚΟΙΛΑ,

KOIAA,

Cava, ſo were many places and regions rendered by the Greeks, which were held ſacred, and called by the Amonians Coel. Hence we read of Κοιλη Λακεδαιμων, Κοιλη Ηλις, &c. Syria was by them ſtiled Κοιλη, *the hollow*; but the true name was Coëla, *the heavenly* or *ſacred*. It was ſo denominated from the Cuthites, who ſettled there, on account of the religion eſtabliſhed.

COILUS,

In the original acceptation ſignified *heavenly*. Whence in Heſych. and Suid. Κοιολης, ὁ Ἱερευς. So we learn, that by Coioles was meant a ſacred and heavenly perſon; or a prieſt of Cœlus. In Coioles there is but a ſmall variation from the original term, which was a compound from Coi-El, or Co-El.

COVELLA,

So is Juno ſtiled, by Varro de Ling. Lat. L. 5. Here, as often, the place of worſhip is taken for the perſon worſhiped. The term is only a variation for Cou-El, or Co-El, the houſe or region of the deity, and ſignifies *heavenly*. It is accordingly interpreted by Varro, Urania, Ουρανια: whence *Juno Covella* muſt be rendered Cœleſtis.

From the ſubſtantive Cou-El, the Romans formed Cœl, *heaven*; in aftertimes expreſſed *Cælus*, and *Cælum*: I ſay, in aftertimes; for they originally called it Co-El, and Co-Il, and then contracted it to Cœl.

Cœlus in aftertimes was made a deity: hence there are inſcriptions dedicated Cœlo Æterno. The Perſians worſhiped Cœlus; which is alluded to by Herodotus, when he ſays, that they ſacrificed upon eminences: τον κυκλον παντα του Ουρανου Δια καλεοντες,

καλεονλες, L. 1. c. 131. The ancient deity Celeus, mentioned by Athenagoras (Legat. p. 290.) and ſaid to have been worſhiped at Athens, was the ſame as the above. I. 109, &c.

Coel, the name of a city in Lybia, which the Romans rendered Coëlu. They would have expreſſed it Coëlus or Cœlus; but the name was copied in the time of the Punic wars, before the S final was admitted into their writings. I. 221.

COINS.

Upon thoſe of Syria and Tyre are alluſions to Ophite temples, and Στυλοι. The deity is repreſented between two rough ſtones, with two ſerpents on each ſide of him. A temple of this ſort, which betrayed great antiquity, ſtood in the vicinity of Thebes, and was called the Serpent's head. Pauſan. L. 9. ſpeaks of it as remaining in his time. II. 174.

As the Arkite rites prevailed greatly in Syria, and in the regions neareſt Ararat, and Armenia, the coins of theſe countries are filled with emblems which relate to the hiſtory of the Ark. Hence the Ram of Colchis, and of Ammonia in Upper Egypt, will be found upon the money of Singara, Niſibis, and Edeſſa, and of other cities in the eaſt. For the Ram ſeems like the ſacred Bull, to have been an emblem of the Patriarch, the great huſbandman, and ſhepherd, ſtiled γεωργος, and ανθρωπος γης. But above all other ſymbols the Lunette will moſt frequently occur upon coins of this country; eſpecially upon thoſe of Carrhæ, which was the Charan, or Haran of Moſes. Under this ſemblance they did not worſhip the planet; but the Selenite deity; Σεληνην μητερα ὁλου κοσμου. 444.

COL, CAL, CALAH, CALACH,

Signify properly an Eminence, like Collis of the Romans; but are often uſed for a fortreſs ſo ſituated. We ſometimes meet with a place ſtiled abſolute Calah: but the term is generally uſed in compoſition, as Calah-Nechus, Cala-Anac, Cala-Chan, Cala-On, Cala-Es, Cala-Ait, Cala-Ur, Cala-Ope, Cala-Ham, Cala-Amon, Cala-Adon; whence came the names of people and places. I. 93.

COLCHIS,

Was called Aia ſimply, and by way of eminence; and Egypt had the ſame name, for the Colchians were from Egypt. I. 91. n. It was alſo called Aſſια. 116.

Colchis was properly Col-Chus; and therefore called alſo Cuta, and Cutaia. But what was Colchian being ſometimes rendered Chalcion, Χαλκιον, gave riſe to the fable of brazen bulls; which were only Colchic Tor, or towers. There was a region named Colchis near Comar in India: for where the Cuthites ſettled, they continually kept up the memory of their forefathers, and called places by their names. Calecut ſeems to have been the capital of the region called of old Colchis. I. 363.

The Cuthites who ſettled at Colchis, which they called Cutaia, built a temple which was called Ca-Cuta, and from which the region was alſo denominated; for it is certain, that it has that name at this day. I. 108.

COL-ON,

Or altars of the Sun. (v. Cippi.) Hence the terms Colona, and Κολωνη. It came at laſt to ſignify any nees or foreland; but was originally the name of a ſacred hill, and of a pillar which was placed upon it. Indeed there was hardly of old any

any headland, but what had its temple, or altar. Theſe Colonæ were ſacred to the Apollo of Greece; and as they were ſea-marks and beacons, which ſtood on eminences near the mouths of rivers, and at the entrances of harbours, it cauſed them to be called Ωρια, Ουρεα, and Ὅρμοι. I. 268.

COLOPHON.

Jamblichus de Myſter. Sect. 3. c. XI. "Some procure a prophetic ſpirit by drinking the ſacred water, as is the practice of Apollo's prieſt at Colophon." He adds, "in reſpect to the oracle at Colophon, that the prophetic ſpirit was ſuppoſed to proceed from the water. The fountain, from whence it flowed, was in an apartment underground; and the prieſt went thither to partake of the emanation." From hence we may learn the purport of the name, by which this oracular place was called. It is Col-Oph-On, *tumulus dei Solis Pythonis*, and correſponds with the character given. The river into which this fountain ran, was ſacred, and called Anelon, and Haleſus: compoſed of well known titles of the ſame god. I. 205.

COLUMBKIL, or COLUMBA,

(One of the Scottiſh iſles, the Hebrides of the ancients) is ſaid to have been in old time a ſeminary; and was reputed of the higheſt ſanctity. It is plainly a contraction of Columba-kil; which was not originally the name of the iſland, but of the temple there conſtructed. The iſland was ſimply Columba. And what is truly remarkable, it was alſo called Iöna (q. v.) a name exactly ſynonymous, which it retains to this day. II. 473. v. *Mona*.

COMAH,

COMAH,

Is uſed for a wall; but ſeems to be ſometimes taken for thoſe ſacred incloſures, wherein they had their Puratheia; and particularly for the ſacred mount, which ſtood within. h. gr. Χωμα, a round hill or mound of earth; called alſo Taph and ταφος, and thence often miſtaken for a tomb; but it was originally a high altar. I. 93.

COMATAS,

The ſhepherd, when incloſed in an Ark, was ſuppoſed to have been fed by Bees. II. 376. v. Theocr. Id. 7.

COMPARISON.

Moſt of its irregular degrees are derived from Egypt and Chaldea; being derived from the Sun, the great deity of the pagan world, and from his titles and properties: e. g. Αρειων and Αριϛος, from Αρης, the Arez of the eaſt.

Βελλιων, Βελλιϛος, from Bel and Baaltis.

Αμεινων, an inflection from Amon.

Λωιος, Λωϊλερος, Λωιϛος, from the god Aloeus.

Κρεσσων, Κρεισσων, Κραΐλερος, Κραΐλιϛος, from Κερεν changed to Κερας, Κεραΐος. I. 88.

CONAH.

So were called particular colleges appropriated to the aſtronomers and prieſts in Chaldea, as may be inferred from Ezra. (v. 6. iv. 9—17.) I. 42.

CONTEST SACRED.

As the Ark was repreſented under the ſymbol of Hippos, and was preſerved from the violence of the ſea, by the wiſdom, and influence of divine Providence, the ancients deſcribed this hiſtory under the notion of a conteſt, wherein Minerva and Neptune were engaged. Each of theſe deities, in

it ſeems, laid claim to a region: and upon compromiſing the diſpute, Minerva is ſaid to have given birth to the olive tree; and Neptune produced a Horſe.

Sometimes, inſtead of Minerva, Juno is introduced as a principal in the conteſt. Theſe notions aroſe from emblematical deſcriptions of the Deluge, which the Græcians had received by tradition; but what was general, they limited, and appropriated to particular places. e. g. Argos, Mycene, Trœzen, Corinth, Attica.

In the diſpute about Attica, Minerva is ſaid to have had the advantage; and in conſequence of it an olive-tree ſprang up in the Acropolis at Athens, and at the ſame time Neptune produced the Horſe Scuphius. It ſeems manifeſt, that theſe accounts, however limited, relate to one general event: but the hiſtory has been adopted, and varied, according to the mythology of different places.

There were many repreſentations of this hiſtory among the αναθηματα in the Acropolis. II. 412.

As the Ark was preſerved by divine Providence from the ſea, which would have overwhelmed it; and as it was often repreſented under the ſymbol of an Horſe, it gave riſe to the fable of the two chief deities contending about Horſes. Orph. Argon. v. 1275.

Ὡς ποτε οἱ δηρισσαν αελλοποδων ὑπερ Ιππων
Ζευς ὑψιβρεμέτης, και ποσιος Εννοσιγαιος.

It was upon this account that the cities named Argos, had the title of Ιππιοι και Ιπποβοτοι. II. 503.

ΚΩΟΙ

Caves. v. Ορεσχωος. Co and Coa ſignified a houſe in a mountain. Strabo ſays, that this term is alluded to by Homer, Οδ. Δ. v. 1.

Οιδ' ἰξον ΚΟΙΛΗΝ Λακεδαιμονα ΚΗΤΩΕΣΣΑΝ.

For

For it was by many thought to have been ſo called on account of the caverns. From hence we may fairly conclude, that Κηλωισσα was a miſtake, or at leaſt a variation for Καισλαισσα, from Cai-Atis. I. 115.

CORA, KOPA,

So was Perſephone ſtiled; which the Greeks abſurdly interpreted Παρθενος. Κορα, which they underſtood was the ſame as Cura, was a feminine title of the Sun, by which Ceres was called at Cnidos. II. 41.

CORINTH

Seems to have abounded with Arkite emblems more than moſt places in Greece. II. 411.

CORONIS

Is ſaid to have been the daughter of Phlegyas; Cronus the ſon of Apollo; Chiron the ſon of Saturn; Charon of Erebus and Night; Chariſius the hero, of Lycaon, who was Apollo: theſe were all places, but deſcribed as perſonages; and made the children of the deity, to whom they were ſacred. I. 501. n.

CORYBANTES.

They were called Ανακλοτελεσαι, as being of a royal, or ſupereminent prieſthood. Their myſteries were ſtiled Cabiritic, in which the Rhoia was introduced: and they were often celebrated in woods, and upon mountains; and the whole was attended with ſhouts, and ſcreams, and every frantic manœuvre. The perſons concerned were crowned with ſerpents; and by their fury and madneſs exhibited a ſcene ſhocking to imagination: yet no one was thought compleatly happy, who did not partake in theſe myſteries.

The noiſe and diſſonance at theſe celebrities are finely deſcribed in the Edoni of Æſchylus.

Ψαλμος δ' αλαλαζει·
Ταυροφθογγοι δ' ὑπομακωνται πανθοεν
Εξ αφανους φοβεριοι μιμοι·
Τυμπανω δ' ηχω,
Ὡσθ' ὑπογειου βρονθης, φερεται βαρυταρβης.
[vulg. leg. ὑπομηκωνται πωθεν.]

This wild joy, attended with ſhouts and dancing, and the noiſe of pipes and cymbals, ſeems to have been exhibited in memorial of the exit from the Ark; when the whole of the animal ſyſtem iſſued to light upon the ſummit of Mount Baris.

Corybas the father and head of the band, was the ſame as Helius, and in the Orphic hymns (h. 38.) is farther deſcribed with the attributes of Dionuſus. His offspring were twofold. Strabo. L. 10. p. 723. ſpeaks of them both as prieſts and divinities; and undoubtedly both were comprehended under this title. II. 468. The Tityri, Satyri, Mænades, Thyades, Lycaones, Sileni, Lenæ, were of the ſame order. 470.

COSET.

This word the Græcians tranſlated τοξος. The LXX uniformly uſe τοξος for the bow in the heavens. II. 347. n.

COTHON,

The name of the harbour at Carthage; alſo of an iſland in that harbour. I. 6.

ΚΟΘΟΣ,

Και Αρκλος, οἱ Ξουθου παιδες εις Ευβοιαν ηκον οικησαντες. Plut. Quæſt. Græcæ. p. 296. By Cothus and Arclus are meant Cuthites and Herculeans, who ſettled in that iſland. II. 177.

COTTIUS.

COTTIUS.

Marcellinus thinks, that a king Cottius gave name to the Alpes Cottiæ in the time of Auguſtus; but Cottius was the national title of the king, as Cottia was of the nation; far prior to the time of Auguſtus. The paſſage through the Alpes is ſaid by ſome to have been the work of Hercules, by others of Cottus, and Cottius. From hence this particular branch of the mountains had the name of Alpes Cottiæ. The country was called Regio Cottiana, wherein were twelve capital cities. Some of that ancient and ſacred nation, the Hyperboreans, are ſaid by Poſidonius to have taken up their reſidence in theſe parts. Here inhabited the Taurini; and one of the chief cities was Comus. Strabo (l. 4.) ſtiles the country the land of Ideonus, and Cottius. I. 212.

COTYS,

People of the Hyperborean family ſettled in Thrace under the name of Scythæ: alſo of Sithonians, Pæonians, Pierians, and Edonians. They particularly worſhiped the firſt planter of the vine under the known title of Dionuſus, and alſo of Zeus Sabazius. They had alſo rites, which they called Cotyttia, from the deity Cotys; and others named Metroa, and Sabazia, which were celebrated in a moſt frantic manner by the Edoni upon mount Hæmus. (Strabo. L. 10. 721, &c.) The deity was alſo called Sabos, which term, as well as the title Sabazius, was derived from סבא, Saba, *wine*. Hence, amid all their acclamations, the words, Ευοι Σαβοι, were to be particularly diſtinguiſhed. He was worſhiped in the ſame manner by the Phrygians, who carried on the ſame rites and with the like ſhouting and wild geſtures upon mount Ida. (Strabo. L. 10. p. 721.) The prieſts alſo were called Sabi; and this name ſeems to have

prevailed both in Phrygia and in Thrace. (Sch. in Ariſtoph. Veſp. v. 9.) III. 497.

CROCODILE

Was greatly reverenced by the Egyptians, for having ſaved from drowning, according to Diod. (l. 1. p. 80.) their king Menas; who in memorial thereof founded a city, called the city of the Crocodile. Now this ſuppoſed king was the Deus Lunus, called alſo Meen and Man, a deity equally known to the Perſians, Lydians, and Cappadocians, and worſhiped under the ſame title. This legend about a Crocodile was taken from ſome repreſentation in the city of the ſame name; and hence it was ſuppoſed to have happened in Egypt. It was a ſacred hiſtory, like that of Orus, and Helius, upon a Crocodile; for theſe were all titles, which at different times were conferred upon the ſame perſonage, and related to the ſame event.

The Crocodile had many names; Caimin, Souchus, Campſa; this laſt ſignified an Ark, or receptacle: Καμψα, Θηκη. Heſych. From hence the purport of the hieroglyphic may be proved. II. 397.

CRONUS.

So was the great Patriarch called by the Greeks, and his deſcendants, the Baalim, *Cronidæ*, Κρονιδαι; who were alſo peculiarly ſtiled, Αθαναλοι και Δαιμονες. II. 288. Orpheus (Hymn 13.) thus ſpeaks of him:

Αιθαλιης, Μακαρων τε Θεων πατερ, ηδη και ανδρων,
ΑΙΩΝΟΣ ΚΡΟΝΕ, ΠΑΓΓΕΝΕΤΟΡ—
Γαιης τε βλαστημα, και Ουρανου αστεροεντος
Γεννα, Φυης μαιωσι, Ῥεας ποσι, σεμνε ΠΡΟΜΗΘΕΥ.

In ſhort, he is the ſame perſon, in whom mankind was ſaid to be renewed. II. 256.

CUAMON,

CUAMON,

Near Eſdraelon, is a compound of Cu-Amon, the houſe or place of Amon. There was a temple in Attica called *Cuamites*; and (according to a common, but fatal error) a perſonage denominated from it. The hiſtory of the place, and of the rites, in time grew obſolete; and Pauſanias (l. 1.) ſuppoſes that the name was given from Κυαμος, *a bean: to the memory of ſome perſon who firſt ſowed beans.* I. 106.

CUBELA

Was another name of Damater, who is mentioned as mother of the gods. Cubeba was the ſame deity (both the Cybele and Cybebe of the Ionians.) The former is Cu-Bela, the temple of Bela, the feminine of Belus, the title of the chief Chaldaic god: and Cu-Baba, is the temple of Baba, the mother of the infant world, the ſame as Rhoia (the Ionian Rhea) and Damater. As the perſons in the Ark were ſuppoſed to return by a renewal of life to a ſecond ſtate of childhood, this machine was on that account ſtiled Cubaba, or, the houſe of Infants; for that was the purport of Baba.

In the coins of Syria, we find this deity with a tower upon her head (to ſhew that all nations were derived from her) ſitting upon a rock in a ſtate of ſecurity. In her right hand ſhe holds ſome ears of corn, to denote the promiſe of plenty and return of the ſeaſons; and there is often near her the myſtic hive. At ſome diſtance ſtands an altar; over her head a bird; below her feet are water, waves, and a perſon ready to ſink. Theſe repreſentations are found upon the coins of many cities, at a diſtance from each other; and undoubtedly are taken from the religion of the Syrians and Meſopotamians; and from the emblems in their ſeveral

temples; all which related to one great event. II. 384.

Cybele, Dyndamena, and Rhea, were no other than feminine titles of the Lunar deity, called Mon, or Maon, and there will be found a correſpondence in their ſeveral hiſtories. II. 447.

CUMA

(Properly Cuman) in Campania was certainly denominated from Chum, *heat*, on account of its ſoil, and ſituation. Its medicinal waters, Aquæ Cumanæ, are well known.

The term Cumana conſiſts of the term Cumain, and ſignifies a hot fountain; or a fountain of Chum, or Cham, the Sun. Here was a cavern, which of old was a place of prophecy. It was the ſeat of the Sibylla Cumana; who was ſuppoſed to come from Babylonia. I. 200.

What in one part of the world was termed Cumana, was in another rendered Comana. Of this name there was a grand city in Cappadocia, where ſtood one of the nobleſt Puratheia in Aſia. 202.

CUPRIS, CUPRA.

Under this title Juno was worſhiped by the Hetrurians. II. 344. The Archite deity was worſhiped under the ſymbol of a Dove, called Cupris, Jonah, Oinas, Venus. Of this Epicharmus (ap. Athæn. l. 12.) very truly takes notice in ſpeaking of the worſhip in the firſt ages.

Ουδε τις ην κεινοισιν Αρης θεος, ουδε κυδοιμος,
Ουδε Ζευς βασιλευς, ουδε Κρονος, ουδε Ποσειδων,
Αλλα Κυπρις βασιλεια.——371.

CUPSELIS.

A word of the ſame purport as Seira, and was an appellation of the Ark. At Corinth was a family

family named Cupſelidæ, who were originally prieſts of the Ark; and who firſt introduced the rites of it into that city. Cupſelus, the father of Periander, was of this order.

Heſych. makes Κυψελις, or Κυψελη, a bee-hive; but it was more in the ſhape of an Ark, or box. It was made of cedar; and dedicated on account of the great deliverance, which Cupſelus had experienced from the waters. II. 378.

CUR, KUR, ΚΥΡΟΣ.

So was the Sun named. Many places were ſacred to this deity, and called Cura, Curia, Curopolis, Curene, Cureſchata, Cureſta, Cureſtica regio. Many rivers in Perſis, Media, Iberia, were denominated in the ſame manner. The term is ſometimes expreſſed Coros, hence Coruſia in Scythia. I. 40.

ΚΥΡΟΣ.

The Greeks, who received their theology from Egypt and Syria, often ſuppreſſed the leading vowel, and thought to atone for it by giving a new termination. Κυρος, the name of Cyrus, ſeems to have ſuffered ſuch an abridgment. It was probably a compound of Uch-Ur, the ſame as Achor, and Achorus of Egypt, the great luminary, the Sun. Achorus was abbreviated to Chorus, Curus. We ſometimes find it rendered, Κυριος; but ſtill with reference to the Sun, the Adonis of the Eaſt. In Phocis was Κυῤῥα, where Apollo Κυῤῥαιος was honoured; which names were more commonly expreſſed Κιῤῥα, and Κιῤῥαιος.

CURETES

Were Heliadæ. Great confuſion has ariſen from not conſidering, that the deity and prieſt were named alike; and that the people often were

comprehended under the ſame title. The god Helius was ſtiled Cur-Ait, and his prieſts had the ſame name. (And the term Quirites, among the Romans, had the ſame origin.) The ancient inhabitants of Ætolia, Eubœa, and Acarnania were ſtiled Curetes, and their country Curetica. II. 472.

CUSCHA,

A place in Ethiopia (analogous to Cau-Come in Egypt) doubtleſs ſo named from Chus, the great anceſtor, from whom the Ethiopians were deſcended. I. 104.

CUSHAN, *ſtyled* ETHIOPIA.

The Ethiopians were Cuthites or Cuſeans (Zonaras, p. 21. Syncellus, p. 47. Joſeph. Ant. L. 1. c. 6. Euſeb. Chron. p. 11.) The name is ſuppoſed to have been given to this people from their complexion; as if it came from αιθω and οψ: but it is not a name of Græcian original. It was a ſacred term; a title of the chief deity: whence it was aſſumed by the people, who were his votaries, and deſcendants. Διος επιθετον Αιθιοψ. (Euſtath. in Hom. Οδ. A. v. 22.) Prometheus was ſtyled Æthiops. Pliny (L. 9. p. 345.) ſpeaking of the country, ſays, that it was firſt called Ætheria; then Atlantia; and laſtly Ethiopia. Homer (Οδ. A. v. 22.) ſpeaks of two nations only, which were named Æthiopes: but this is much too limited. The Scripture ſeems to mention three countries of this name. One was in Arabia, upon the verge of the deſert, near Midian, and the Red ſea. (Habakkuk, iii. 7.) A ſecond lay above Egypt to the ſouth. (Ezek. xxix. 10.) A third comprehended the regions of Perſis, Chuſiſtan, and Suſiana. (Zeph. iii. 10.) Even Chaldæa was eſteemed Ethiopia; and Tacitus (Hiſt. L. 5. c. 2.) ſpeaking of

of the Jews, whoſe anceſtors came from Ur in Chaldea, ſtyles them *Æthiopum prolem*. Beyond Carmania was another region of this name. (Euſeb. Chron. p. 12.) Even the Indi themſelves were Ethiopians. [The Cuthites, ſtyled Æthiopes, were the original Indi: they gave name to the country which they occupied. Hence Iarchus of India (Philoſtrati vita Apollon. L. 3. p. 125.) tells Apollonius, ὁτι Αιθιοπες μεν ωχουν ενϑαυθα, γενος Ινδικον. And almoſt in every place, where their hiſtory occurs, the name of Indi will be found likewiſe. Diod. Sic. L. 1. p. 17. The chief inhabitants upon the Indus were Cuſeans. III. 212.]

The ſons of Chus came into Egypt under the name of Auritæ and Shepherds, as alſo of Ethiopians: hence Egypt alſo inherited that name. (Euſtath. Com. in Dionyſ. v. 241.) The Cuthites ſettled at Colchus, the Colchis of the Greeks; in conſequence of which it was called Cutaia and Ethiopia. The ſons of Chus came, under the titles of Caſus and Belus, into Syria and Phenicia, where they founded many cities: and Strabo (l. 1. p. 73.) informs us, that this country was called Ethiopia.

The Cadmians came into Eubœa, and here was an Ethiopium. (Strabo, L. 10. p. 683.) Samothrace was called Ethiopia. (Heſych.) Leſbos had the name of Ethiope and Macaria. (Plin. N. H. L. 5. c. 31.)

The extreme ſettlement of this people was in Spain, upon the Bœtis, near Tarteſſus and Gades: and Ephorus tells us, that colonies of Ethiopians traverſed a great part of Africa; ſome of which came and ſettled near Tarteſſus; and others got poſſeſſion of different parts of the ſea-coaſt. (Strabo, L. 1. p. 57.) They lived near the iſland Erythea, which they held. (Dionyſ. Perieg. v. 558.)

It

It is on this account, that we find ſome of the ſame family on the oppoſite coaſt of Mauritania.

The original Ethiopia was the region of Babylonia and Chaldea, where the firſt kingdom upon earth was formed, and the moſt early police inſtituted. Here alſo the firſt idolatry began. As the Scythæ, or Cuthites, were the ſame people, no wonder that they are repreſented as the moſt ancient people in the world; even prior to the Egyptians. III. 179.

CUSHITAE.

All the Ethiopic race were great archers. Their name was ſometimes expreſſed Cuſhitæ; and the ancient name of a bow was Cuſhet: which it probably obtained from this people, by whom it was invented. There is reaſon to think, that by their ſkill in this weapon they eſtabliſhed themſelves in many parts, where they ſettled. III. 497.

CYCLOPIANS

Were originally Ophitæ, who worſhiped the ſymbolical ſerpent. They are repreſented as of a gigantic ſtature, rude and ſavage; and as having only one large eye, in the middle of their foreheads. In lieu of the deity of the place, the poets have introduced theſe ſtrange perſonages, the ideas of whoſe ſize were borrowed from ſacred edifices, where the deity was worſhiped. They were Petra, or temples of Orion. Some of them had the name of Charon, and Tarchon; and they were eſteemed Pelorian, from the god Orus, the ſame as Cœlus, and Python. The Græcians confounded the people, who raiſed theſe buildings, with the ſtructures themſelves. They are ſaid to have eſteemed above all things the fleſh of ſtrangers. This character aroſe from the cruel cuſtom of ſacrificing ſtrangers, whom fortune brought upon their coaſts.

This

This was practiſed in many parts of the world. Polyphemus was ſuppoſed to be the chief of theſe people, and to have reſided towards the foot of mount Ætna.

Οἰκεις ὑπ' Αἰτνῃ τῃ πυροσκλῳ Πέτρᾳ.

Eur. Cycl. v. 297.

The poets have confined them to Sicily; but memorials of them are to be found in many parts of Greece, where they were recorded as far ſuperior to the natives in ſcience and ingenuity. The Græcians by not diſtinguiſhing between the deity, and the people, who were called by his titles, have brought great confuſion into hiſtory. The Cyclopians were denominated from Κυκλωψ, the ſame as Cœlus, the god Nilus of Egypt, the ſame as Zeus, and Oſiris. (Athæn. L. 5.)

They were deſcended from the ſons of Anac; and were particularly famous for Architecture, which they introduced into Greece. (Herodot. L. 5.) And in all parts whither they came, they erected noble ſtructures, which were remarkable for their height and beauty; and were often dedicated to the chief deity, the Sun, under the name of Elorus, and P'elorus. Hence every thing great and ſtupendous became to be called Pelorian. And when people deſcribed the Cyclopians as a lofty towering race, they borrowed their ideas of this people from the towers, to which they alluded. They ſuppoſed them in height to reach to the clouds; and in bulk to equal the promontories on which they were founded. Homer (Od. 10.) ſays of Polyphemus,

Και γαρ θαυμ' ἐλελευκλο πελωριον, ουδε εωκει
Ανδρι γε σιτοφαγῳ, αλλα ῥιῳ ὑληεντι.

and Virgil (Æn. L. 3.)

Ipſe arduus, altaque pulſat ſidera,

As

As theſe buildings were oftentimes light-houſes, and had in their upper ſtories one round caſement, Argolici clypei, aut Phœbææ lampadis inſtar, by which they afforded light in the night ſeaſon; the Greeks made this a characteriſtic of the people. They ſuppoſed this aperture to have been an eye, which was fiery, glaring, and placed in the middle of their foreheads. Hence Callimachus (in Dian.) deſcribes them as a monſtrous race:

αινα Πελωρα,
Πρηοσιν Οσσειοισιν εοικοτα· πασι δ' υπ' οφρυν
Φαεα μουνογληνα σακει ισα τετραβοειῳ.

The Græcians have ſo confounded the Cyclopian deity with his votaries, that it is difficult to ſpeak preciſely of either. They ſometimes repreſent him as a ſingle perſon; at other times they introduce a plurality, whom they repreſent as of the higheſt antiquity, and make the brethren of Cronus.

There were certainly Cyclopians near Ætna; but thoſe mentioned by Homer (Od. Z.) were of another country, and are repreſented as natives of the continent, though his account is obſcure. There were probably ſome of this family about the city Camarina, ſtiled Camarin. There was a city Camarina in Chaldea, the Ur of the Scriptures.

We learn from Bacchylides (Natalis Comes. l. 9.) that Galatus, Illyrius, and Celtus were the ſons of Polyphemus. By this was ſignified, that the Galatæ, Illyrii, and Celtæ, were of Cyclopian original, and of the Anakim race; all equally Amonians.

Though the Amonians were highly ſkilful in building, yet of them, the Cyclopians were by far the moſt eminent. They founded many cities in Greece; and conſtructed many temples to the gods, which were of old in high repute. Quicquid magnitudine

nitudine ſua nobile eſt, Cyclopum manu dicitur fabricatum. Schol. in Statii Theb. L. p. 26.

The nature of the works, which they executed, and the lake near Hermione, which they named Acheruſia, ſhew plainly the part of the world from whence they came. When Euripides (Herc. Fur. v. 944.) ſpeaks of the walls of ancient Mycene, as built by the Cyclopians after the Phœnician rule and method; the Phœnicians alluded to were the Φοινικες of Egypt, to which country they were primarily to be referred.

I imagine, that not only the common idea of the Cyclopians was taken from towers and edifices; but that the term Κυκλωψ, and Κυκλωπις, ſignified a building or temple; and from thence the people had their name. They were of the ſame family as the Cadmians, and Phœnices; the Hivites, or Ophites who came from Egypt. They worſhiped the Sun under the ſymbol of a ſerpent: hence they were ſtiled in different parts, where they in time ſettled, Europians, Oropians, Anopians, Inopians, Aſopians, Elopians. What may be the preciſe etymology of the term Κυκλωψ, I cannot preſume to determine. Cuclops, as a perſonage, was ſaid to be the ſon of Ouranus; who among the Amonians was often ſtiled Cœl, or Cœlus; and was worſhiped under the emblem of a ſerpent. Hence the temple of the deity may have been originally called Cu-Cœl-Ops, Domus Cœli Pythonis; and the prieſts and people Cucelopians. Their hiſtory is however ſufficiently determinate.

The Sicilian Cyclopes were three, becauſe there were three towers only, erected upon the iſlands called Cyclopum ſcopuli; and that they were light-houſes is apparent from the name which ſtill remains, *Faraglioni*, according to Fazellus. (v. Tiryns.) From this circumſtance we may preſume, that the ideas of the ancients concerning the Cyclopians were

were taken from the buildings, which they erected. There was a place in Thrace called Cuclops.

As the Cyclopians were great artiſts, they probably were famous for works in braſs and iron: and that circumſtance in their hiſtory may have been founded in truth. The Idæi Dactyli were Cyclopians; and they are ſaid to have firſt forged metals, and to have reduced them to common uſe; the knowledge of which art they obtained from the fuſion of minerals at the burning of mount Ida. From this event the Curetes, and Corybantes, who were the ſame as the Idæi Dactyli, are ſuppoſed to have learnt the myſtery of fuſing and forging metals.

Their chief deity, among other titles, was ſtiled Acmon, and Pyracmon: but as ακμων ſignified among the Greeks an anvil; theſe Cyclopians, ſo eminent in ſcience and ſkilled in architecture, who were accounted Αριστοι Τεχνιται (Schol. in Eurip. Oreſt. 966.) were by the poets degraded to ſo many Blackſmiths: they forged indeed thunderbolts for Jupiter;

Οι Ζηνι βροντην τ' εδοσαν, τευξαν τε κεραυνον.

and as ſome of them reſided near Ætna, the burning mountain was made their forge.

Ferrum exercebant vaſto Cyclopes in antro,
Bronteſque, Steropeſque, et nudus membra
Pyracmon.

I. 491.

ΚΥΚΝΟΣ.

Cycnus is ſaid to have been the brother of Phaeton, and to have been changed into a Swan. Lucian de Electro tells the ſtory with great humour. Some make ſeveral Swans, and ſuppoſe them to have been the miniſters, and attendants of Apollo, who

who aſſiſted at his concerts: others mention only one perſon. The real hiſtory ſeems to be this. It alludes to Canaan, the ſon of Ham, and to the Canaanites his poſterity. They ſent out many colonies; which there is great reaſon to think, ſettled in thoſe places, where theſe legends about Swans prevailed. The name of Canaan was by different nations greatly varied, and ill expreſſed: and this miſconſtruction among the Greeks gave riſe to the fable. The meaſures and harmony of the Canaanites in their religious hymns ſeem to have been very affecting, and to have made a wonderful impreſſion on the minds of their audience.

There is reaſon to think that the word Canaan was by the Egyptians and other neighbouring nations expreſſed Cnaan. This by the Greeks was rendered Χναας, and Χνας: and in later times Χνα, Cna. There is a particular term, Υχ, Uc, which is often found in the compoſition of many words; eſpecially ſuch as are of Amonian original. Uch, ſays Manethon, ſignifies, in the ſacred language of Egypt, a King. Cnas, or Canaan, was ſtiled Uc-Cnas, and the gentile name or poſſeſſive was Uc-Cnaos, Υχ-χναος. The Greeks, whoſe cuſtom it was to reduce every foreign name to ſomething ſimilar in their own language, changed Υχ-χναος to Κυκνεος, Uc Cnaos to Cucnaos; and from Υχ Κνας formed Κυκνος. (v. Ichnaia.) Beſides, there was a Canaanitiſh temple called both Ca-Cnas, and Cu-Cnas, and adjectively Cu-Cnaios; which, there is reaſon to think, were rendered Κυκνος, and Κυκνειος. And further, the Swan was undoubtedly the inſigne of Canaan. It was certainly the hieroglyphic of the country. Inſtead of Υχχναον ασμα, the muſic of Canaan, the Greeks have introduced Κυκνειον ασμα, the ſinging of Swans. The Cycni were indeed the prieſts. One part of the world, where this notion about Swans prevailed, was in Liguria upon the banks

banks of the Eridanus. Here Phaeton met with his downfal; and here Cycnus was ſaid to be changed into a Swan. In theſe parts ſome Amonians ſettled very early: among whom it appears that there were many from Canaan. I. 367.

CYPRUS,

Iſland of, was of old called Ceraſtis, and Ceraſtia; and had a city of the ſame name. This city was more known by the name of Amathus: and mention is made of cruel rites practiſed in its temple. As long as the former name prevailed, the inhabitants were ſtiled Ceraſtæ. The prieſts were particularly ſo denominated; and who were at laſt extirpated for their cruelty. The poets imagining, that the term Ceraſtæ related to a horn, fabled that they were turned into bulls:

Atque illos gemino quondam quibus aſpera cornu
Frons erat, unde etiam nomen traxere Ceriſtæ.
Ovid. Met. L. 10.

Caryſtus, (name of a city in Bœotia) Ceraſtis, Ceraſta, are all of the ſame purport: they betoken a place, or temple of Aſtus, or Aſta, the god of fire. Ceraſta in the feminine is expreſsly the ſame, only reverſed, as Aſtrachar in Chuſiſtan. I. 228.

The Βουκεντ[illegible]αυροι, and ſhips in general, are ſuppoſed to have been firſt formed in Cyprus: and here Nonnus ſuppoſes the Centaurs to have firſt exiſted. This notion aroſe from the original ſhip, the Ark, being built of Gupher wood. This has been interpreted the wood of the iſland Cupher, which was the ancient name of Cyprus. II. 440. It was alſo ſtiled Ophiuſa, and Ophiodes, from the ſerpents with which it was ſuppoſed to have abounded. By theſe ſerpents is meant the Ophite race, who came from Egypt, and Syria. I. 482.

CYRENE.

The people here were originally Ethiopians or Cuthites. They worſhiped the Sun under the title of Achur, and Achor. Acurana was abbreviated to Curana and Curene, but was always ſuppoſed to relate to the Sun, and Heaven; hence the Greeks, who out of every obſolete term formed perſonages, ſuppoſed Cyrene to have been the daughter of the ſupreme deity. Here was a fountain of great ſanctity, called Κυρη πηγη, which terms are equivalent to Kur-Ain, and Achar-Ain of the Amonians, and ſignify the fountain of the Sun. I. 80.

D.

DA.

Chaldaicè, *hæc, iſta, hoc, illud.* Buxtorf. II. 249.

Da, this Chaldaic particle is equivalent to *De, Die, The*, of the Saxon, Teutonic, and other languages. Of the ſame purport is *Da* in

DAMATER,

(Δημητηρ of the Ionians.) This name related to the Ark, and was a compound of Da Mater; the ſame as Mather, Methuer, Mithyr of Egypt, and other countries. This name, or *the mother*, was given to it, becauſe it was eſteemed the common parent, the mother of all mankind. From its connection with waters, Damater and Poſeidon, the deity of the ſea, were often found in the ſame temple. As a perſonage ſhe was the ſame as

Μήτηρ Θεων; to whom Orpheus gives the ſovereignty of the main; and from whom he deduces the origin of all mankind.

Εκ σεο δ' αθανατων τε γενος, θνητων τ' ελοχευθη,
Σοι πολαμοι κρατεουσι αει και πασα θαλασσα.

Hymn. 26.

II. 338.

As the prieſteſſes of Damater, who ſang the ſacred hymns, were called Meliſſæ, ſo ſhe and Perſephone had the title of Μελιτωδης from theſe ſongs made to their honor. 377. She is repreſented with an handful of corn; and the divine Hope, which was graciouſly afforded to mankind immediately after the flood, being many ways recorded, ſhe is repreſented with proper emblems, under the character of Spes Divina. v. Gruter. Vol. I. p. 102. She was the ſame as Selene, Iſis, Ceres, Rhea, Veſta, Cybele, Archia, Niobe, and Meliſſa. They are mere titles, by which a female perſonage was denoted, who was ſuppoſed to be the genius of the Ark, and the mother of mankind. 268. Near the olive-mount in Arcadia ſhe was worſhiped by the Phigalians in a dark cavern. She was deſcribed as a woman, but with the head of an horſe, and hieroglyphical repreſentations of ſerpents and other animals. She ſat upon a rock, clothed to her feet; with a dolphin in one hand, and a dove in the other. (Pauſan. L. 8.) 411.

Near the temple of Eleuſinian Damater in Arcadia, were two vaſt ſtones, called Petroma: one of which was erect; and the other was laid over, and inſerted into the former. There was a hollow place in the upper ſtone, with a lid to it. In this, among other things, was kept a kind of maſk, which was thought to repreſent the countenance of Damater, to whom theſe ſtones were ſacred. This circumſtance is mentioned, becauſe there was a notion

notion among the Pheneatæ, who were the inhabitants of this diſtrict, that the goddeſs came into theſe parts in an age very remote, even before the days of Naos: Φενεαῶν ἐϛι λογος, και πριν η Ναον αφικεσθαι, &c. (Pauſan. L. 8. p. 630.) But here Ναος is certainly a tranſpoſition for Νοας, Noah. II. 203.

DAMASCUS

Is called by the natives Damaſec, and Damakir. The latter ſignifies the town of Dama, or Adama: by which is not meant Adam, the father of mankind; but Ad Ham, the lord Ham, the father of the Amonians. Sec, or Shec, is a prince. Damaſec ſignifies principis Ad-Amæ (Civitas). From a notion however of Adama ſignifying Adam, a notion prevailed that he was buried at Damaſcus. This is ſo far uſeful, as to ſhew that Damaſcus was an abbreviation of Adamaſec, and Damakir of Adama-kir. I. 56. n.

DANAUS

Was a native of the city of Chemmis, from whence he made his expedition into Greece. Herod. L. 1. Navem primus ex Ægypto Danaus advexit: Pliny, L. 7. He brought a colony with him. Diodor. L. 1. I. 184. The place of deſcent from the Ark on mount Ararat, was called Αποβατηριον: (Joſephus, Antiq. L. 1.) The place where Danaus made his firſt deſcent in Argolis, was called Αποβαθμος. (Pauſ. L. 2.) He is ſuppoſed to have brought with him the Amphiprumnon, or ſacred model of the Ark, which he lodged in the Acropolis of Argos, called Lariſſa. II. 329. The hiſtories of Danäe, Danaus, and the Danaïdes, all relate to the ſame event, the Deluge, and the Ark.

Danae, is ſaid to be the mother of Perſeus, who was conceived in ſhowers, expoſed in an Ark, and

at laſt a king of Argos. She is alſo ſaid to be the mother of Argus, the founder of Ardea, and Argiletum in Italy; i. e. they were founded by people called Arkites. The ſtory of Danaus does not ſeem to allude to the arrival of any particular perſon from Egypt; but to the firſt introduction of rites from that country; and eſpecially to the memorial of the Argo, from whence Argos took its name. If, as I ſuppoſe, the words νηυς and ναυς are derived from נה, *Nau*, or *Noah*; the name of Danaus relates not to a man, but is in reality Da Näus, *the Ship*.

Danäidæ, his fifty daughters were fifty prieſteſſes of the Argo, who bore the ſacred veſſel on feſtivals. They are ſaid to have been ſent in queſt of water; to have brought water to Argos; to have invented ὑδριαι; and laſtly, to have been condemned to draw water in buckets full of holes. Now the Egyptians were very aſſiduous in conveying water from one place to another. They had particular jars, ſacred to the god, called by the Greeks Canobus, and formed like him: they were ſometimes made of earth with ſmall holes at the bottom, to filter the water of the Nile, when it was turbid or ſaline. The Greeks, not underſtanding this, have invented a ridiculous ſtory. II. 249.

DANUBE.

A colony of Amonians ſettled in Thrace, and in theſe parts are to be found many plain traces of their original hiſtory. The Danube was properly the river of Noah, expreſſed Da-Nau, Da-Nauos, Da-Nauvas, Da-Naubus. v. Herod. L. 4. Valerius Flaccus, L. 4. has

Quas Tanais, flavuſque Lycus, Hypaniſque, NOASque;

which

(which is the true reading, v. L. 6. v. 100.) By thoſe who live upon its banks, it is now called Danau. Not far off is the Boriſthenes, called alſo the Nieper. (Ναπαρος. Herod. L. 4.) This river was alſo expreſſed with the particle prefixed, Danaper. In the ſame part of the world is the river Nieſter; this likewiſe has been expreſſed Danaſter, and Daneſter: people not underſtanding the prefix have uſed it as part of the name. II. 339.

DAUNIA,

(In Italy, where the Arkite worſhip was introduced by people ſtiled Arcades, and Argæi) is a compound of Da-Ionia, and ſignifies the land of the Dove. In this region there was an Argos Hippium. II. 503.

DECANI.

So were ſtiled the prieſts in Egypt. This term ſeems to be a compound of De-Cani, *the Caben*, or *Prieſts*. II. 338.

DAGON.

The great Patriarch is ſometimes deſcribed as an animal of the ſea, but endowed with reaſon; who appeared twice, and preached to the ſons of men about righteouſneſs and truth. He was alſo depicted as a fiſh; and ſometimes as half a fiſh and half a man, of an amphibious nature. This being is ſaid to be Ωδακων, which is a blunder for ὁ Δακων, or Δαγων. It is a compound of Dag-On; and denotes the god On, in the ſemblance of Dag, *a fiſh*. And we find that the chief deity of Gath and Aſcalon in Paleſtine, and of many cities in Syria, was worſhiped under this form. Dag-On is Oſiris in the ſhape of a fiſh. Deus Cetus. Dagon frumenti repertor, et aratri. Sanchon. ap. Euſeb. P. E. L. 1. c. 10. II. 299. 335. 442.

and Αθαναλοι, the Baalim of the Scriptures, were no other than the three ſons of Noah. As all mankind proceeded from the three families, of which the Patriarch was the head; we find this circumſtance continually alluded to by the ancient Mythologiſts. And the three perſons, who firſt conſtituted thoſe families, were looked upon both as deities and kings. They were the *Royal Triad.* The whole religion of the ancients conſiſted in Δαιμονολατρεια, the worſhip of Dæmons: and to thoſe perſonages their theology continually refers. They were, like the Manes and Lares of the Romans, ſuppoſed to be the ſouls of men deceaſed. Heſiod (Op. et D. 111.) tells us who they were and when they lived; οι μεν υπο Κρονου ησαν; in whoſe reign was the golden age, when the life of man was at its greateſt extent. They were the Βασιλεις, or Royal perſonages of Orpheus and Plato. II. 278.

Who theſe Dæmons, or Baalim were, could not be a ſecret to Moſes; nor to many of the ſacred writers. Yet though they ſpeak of this worſhip with deteſtation, it is curious to obſerve, with what delicacy they treat the ſubject, and what a veil is drawn over this myſterious iniquity. Not a word is ſaid about the origin of this idolatry: nor the leaſt hint given to ſhew, who they were, to whom this undue reverence was tendered. For of all reverential regard, none is ſo liable to lapſe into an idolatrous veneration as that, which is paid to the memory of friends departed: more eſpecially if ſuch perſons were the founders of families, and benefactors; men, who had endeared themſelves by their good works, and been a bleſſing to poſterity: this is evident from the adoration ſtill paid to their anceſtors by many people in the eaſt. It is a ſeeming duty the moſt plauſible of any: and at the

the ſame time the moſt captivating. Hence the ſilence of the Sacred Writers upon a ſubject of ſuch ſeeming importance: whoſe purpoſe it appears to have been; that, if ever the great object of this idolatry ſhould be loſt, it might lie in oblivion, and never again be retrieved; at leaſt to no ill purpoſe. The Jews by theſe means loſt ſight of the original, and were weaned from the worſhip: and the Gentiles, who continued the rites, did not know to whom they were directed: ſo blind was their proceſs. In ſhort, they were plunged in the depth of darkneſs for ages: till they became at laſt conſcious of their ſituation. This rendered them the more ready to return to the light, as ſoon as an opening was made. II. 531.

DEITY.

The cuſtom of carrying the deity in a ſhrine, placed in a boat, and ſupported by prieſts, was in uſe among the Egyptians, as well as the Ammonites. There are three curious examples of it in Biſhop Pocock's Egypt. Vol. I. Pl. XLII. The perſon in the ſhrine, was their chief anceſtor, and the whole proceſs was a memorial of the Deluge; the hiſtory of which muſt have been pretty recent when theſe works were executed in Egypt. I. 251.

The ancients often repreſented the ſame deity both as maſculine and feminine. They had both Cacus and Caca, Lunus and Luna, Janus and Jäna. II. 342.

DELOS.

This iſland was famous for its oracle; and for a fountain ſacred to the prophetic deity. I. 206. It was famous alſo for the worſhip of the Sun; and we learn from Callimachus (h. in Del.) that there were traditions of ſubterraneous fires burſting forth in

many parts of it. Hence it was called Pirpile, and by the ſame poet Hiſtia, and Heſtia. 227.

This iſland was particularly frequented for its oracle; and the ſailors ſeem to have undergone ſome ſevere diſcipline at the altar of the god, in order to obtain his favour. Callim. in Del. v. 316. A wonderful concourſe of people from all nations continually reſorted to its temple. The prieſts in conſequence of it had hymns compoſed in almoſt all languages. It is ſaid that the female attendants could imitate the ſpeech of various people; and were well verſed in the hiſtories of foreign parts, and of ancient times. (v. Hom. h. in Apoll.) I. 264.

DELPHI.

The people were of old called Lycorians; and the ſummit of Parnaſſus, Lycorea. Near it was a town of the ſame name; both ſacred to the god of light. I. 79. The ſituation of Delphi ſeems to have been determined on account of a mighty chaſm in the hill; and Apollo is ſaid to have choſen it for an oracular ſhrine, on account of the effluvia which from thence proceeded.

Ut vidit Pæan vaſtos tellurís hiatus
Divinam ſpirare fidem, ventoſque loquaces
Exhalare ſolum, ſacris ſe condidit antris,
Incubuitque ſolo: vates ibi factus Apollo.

Lucan. L. 5. v. 82.

Here alſo was the temple of the Muſes, which ſtood cloſe upon a reeking ſtream. But what rendered Delphi more remarkable, and more reverenced, was the Corycian cave, which lay between that hill and mount Parnaſſus. Pauſanias (l. 10.) thus ſpeaks of it; ἀντρον Κωρυκιον σπηλαιων, ὠν εἰδον, θεας αξιον μαλιστα. I. 219.

DERCETUS,

And Dercetis of the Greeks, came from Κηλος, and Gatus; and compounded Atargatis, and Atargatus. Macrobius makes Atargatis, the mother of the gods, like Gaia, Rhea, and Cybele. That this emblem related to the Ark, is manifeſt from its being repreſented as a ſacred receptacle, wherein the gods were incloſed. The Græcians, not knowing that their mythology aroſe from hieroglyphics, formed perſonages out of every circumſtance. They ſuppoſed that Semiramis was the daughter of Dercetus; and that the latter was changed into a fiſh, as the former was into a pigeon. (Ovid. Met. L. 4.) Theſe notions aroſe from the feminine emblems of the Ark, which were exhibited at Aſcalon, Azotus, Joppa, and in the cities of Syria. Diodor. (L. 2.) thus repreſents her; Θεα, ἣν ονομαζουσιν οἱ Συροι Δερκεῖουν,—το μεν ϖροσωπον εχει γυναικος, το δε αλλο σωμα ϖαν ιχθυος. He adds that ſhe was eſteemed the ſame as Venus, or Cupris. (v. Lucian, de Suria dea.) II. 312.

DEUCALION,

Phoroneus, Apis, Inachus, Zeuth, Prometheus, were all one perſon: and with that perſon commenced the Gentile hiſtory, not of Greece only, but of the world. II. 268.

We are aſſured by Philo (de præm. et pœna.) that Deucalion was Noah. Ἑλληνες μεν Δευκαλιωνα, Χαλδαιοι δε ΝΩΕ επονομαζουσιν, εφ' ὁυ τον μεγαν καταχλυσμον σενεβη γενεσθαι. That Deucalion was unduly adjudged by the people of Theſſaly to their country ſolely, may be proved from his name occurring in different parts of the world. II. 212.

DEUS LUNUS.

The Mneuis, or as the Dorians expreſs it Mneuas, is a contraction of Men-Neuas, the Lunar god Neuas, the ſame as Noas, or Noah. The Mneuis, and Apis, were both dedicated to Oſiris (Noah) who among other titles had that of Helius: but they related more to him under the character of the Deus Lunus, and from hence the Mneuis was denominated. Under this character the Egyptians did not refer to the planet, but to a perſon; and to the machine, in which he had been preſerved: the ſame, which was ſtiled Rhea and Damater. II. 422.

The ſame deity was often maſculine and feminine; what was Dea Luna in one country, was Deus Lunus in another. I. 39.

DI, DIO, DIS, DUS,

Common names for the deity; analogous to Deus, and Θεος of other nations. The Sun was called Arez in the eaſt, and compounded Dis-Arez, and Dus-Arez; which ſignifies Deus Sol. Heſych. ſays, Δουσαρην τον Διονυσον Ναβαλαιοι (καλουσιν) ὡς Ισιδωρος. There was a high mountain or promontory in Arabia, denominated from this deity; analogous to which there was one in Thrace, which had its name from Duſorus, or the god of light, Orus. Δους, Dous, is the ſame as Deus. I. 38.

DIVI POTES.

So were the Cabiri particularly ſtiled. Hi, quos Augurum libri ſcriptos habent ſic, Divi Potes, ſunt pro illis, qui in Samothrace Θεοι δυναλοι. (Varro de ling. Lat. l. 4.) II. 463.

DIANA.

DIANA.

She was called Saronia; and by the Perſians was named Sar-Ait. I. 75. She was ſtiled πολυπολις, becauſe the office was particularly aſcribed to her of conducting colonies. 281. Many thought that Janus was the ſame as both Apollo and Diana; the ſame alſo as Helius, and with good reaſon. II. 264. Diana is a compound of De Iäna, and ſignifies the goddeſs Jäna; hence with the prefix was formed Diana, the ſame, I imagine, as Dione. 342.

DIESPATER,

The god of day. Macrob. Saturn. L. 1. Cretenſes Δια την ἡμεραν vocant. The word Dies of the Latins was of the ſame original. I. 309. n.

DIOMEDES.

The rites of Dionuſus Hippius were carried into Thrace, where the horſes of Diomedes were ſaid to have been fed with human fleſh. Abderus, the founder of Abdera, is ſuppoſed to have been a victim to theſe animals. (v. Scymnus Chius. Geogr. Vet. V. 2.) Theſe horſes, ξενοκλονοι, which fed upon the fleſh of ſtrangers, were the prieſts of Hippa, and of Dionuſus, ſtiled Hippus, or more properly Hippius. They ſeem to have reſided in an iſland, and probably in the Thracian Cherſoneſe: which they denominated Diu-Medes, or the iſland of the Egyptian deity Medes. II. 34.

DIONE,

Was ſometimes looked upon as the mother of Venus; at other times as the goddeſs herſelf, ſtiled Dione, and Venus Dionæa. She was ſaid to have been the mother of Niobe, and under the name of Pleione, was eſteemed the mother of the Peleiades, who form the conſtellation, ſo auſpicious to mariners.

ners. She had joint rites with Zeuth or Jupiter at Dodona; where the Dove was ſaid to have given out oracles. Adione, Idione, Dione, Hermione, Pleione are all compounded of Ione, and relate to doves. II. 316. Dione is a compound of Ad, or Ada, Ïone. 340.

DIONUSUS.

In Arcadia, near the eruption of the river Eraſinus, was a mountain, clothed with beautiful trees, and ſacred to Dionuſus. It was called Chaon, *the place of the Sun*; for Dionuſus was of old eſteemed the ſame as Oſiris, the Sun, I. 106. Apollo, Bacchus, Dionuſus, are all three the ſame; each of them the Sun. 308.

He was a great traveller, a founder of cities and a lawgiver; he taught men to plant the vine, and other ſalutary arts. He had many attendants; among whom were the Tityri, Satyri, Thyades, and Amazons. The whole of his hiſtory is very inconſiſtent in reſpect both to time and place. Writers therefore have tried to remedy this by introducing different people of the ſame name. Hence he is multiplied into as many perſonages as Hercules. According to the Græcian mythology, he is repreſented as twice born; and to have had two fathers, and two mothers. He was alſo expoſed in an Ark, and wonderfully preſerved. As his rites came originally from Chaldea, and the land of Ur, he is in conſequence of it often ſtiled Πυριγενης, and Πυρισπορος. The Indians gave the ſame account of Dionuſus, as the Egyptians did of Oſiris.

We muſt conſider the account given of Dionuſus, as the hiſtory of the Dionuſians. This is twofold. Part relates to their rites and religion; in which the great events of the infant world, and the preſervation of mankind in general, were recorded. In the other

other part, which contains the expeditions and conqueſts of this perſonage, are enumerated the various colonies of the people, who were denominated from him. They were the ſame as the Oſirians and Herculeans; all of one family, though under different appellations.

Many places claimed his birth; and many ſhewed the ſpot of his interment. For the Græcians, wherever they met with a grot or a cavern ſacred to him, took it for granted that he was born there; and wherever he had a Taphos, or high altar, ſuppoſed that he was buried there. The ſame alſo is obſervable in the hiſtory of all the gods. II. 77.

The name of Dionuſus relates not to Νοος, *mens*, but to Nuſos, Noah; being a compound of Dios-Nuſos, for ſo his name was properly expreſſed. 274.

Semele, the mother of Dionuſus, was called Thyone; by which was certainly meant *the Ïone*, or Dove. The poet, from hence ſtiled Dionuſus Thyoneus. This is analogous to the former, and ſignifies *the Ioneus, the god of the Jonah*, or Dove. He was alſo called Ὑας, as Ζευς was ſtiled Ομβριος; both which terms ſignify the deity of rain. The prieſteſs of the god had hence the name of Hyas, and alſo Thyas. Thyas ſignifies *The Hyas:* Thyades, *The Hyades.* Why Dionuſus had this title, and why at his myſteries and orgies they echoed the terms Hyas Atis; or as the Greeks expreſſed it Ὑης Ατης, *the lord of ſhowers*, need not be explained. The conſtellation of the Hyades was a watry ſign, and ſuppoſed to have been a memorial of ſome perſonages, who are repreſented as the nurſes of Dionuſus. They were the daughters of Oceanus and Melitta, and reſided once at Nuſa. It is ſaid of them, that they had a renewal of life. 340. Dionuſus alſo himſelf was ſuppoſed to have been twice born; and thence was ſtiled διφυης. Sometimes

times the intermediate ſtate is taken into the account; and he is repreſented as having experienced three different lives:

Οργιον, αρρητον, τριφυες, χρυφιον Διος ερνος.
Κικλησκω Διονυσον, εριβρομον, ευασπορα,
Πρωτογονον, διφυη, τριγονον. Orphic. H. 51—29.

His laſt birth was from Hippa, certainly the Ark, at which time nature herſelf was renewed. 410. Athenæus (l. 15.) tells us, that the perſon, whom the Greeks invoked after ſupper by the title of Ζευς Σωτηρ, was no other than Dionuſus. And he adds, what points out the perſon more particularly, that he was ſtiled not only the ſaviour, but τον και των Ομβρων αρχηγον. 406.

The moſt ancient prieſts of Dionuſus were called Saturi and Tituri, from Sat-Ur, and Tit-Ur: the former were ſo named from the object, the latter from the place of their worſhip. Tit-Ur, μασος ηλιου; the name of thoſe high altars, where the rites of Orus were celebrated. The Tituri were properly Titurians; the Saturi, Σατυροι, Saturians. II. 265.

DIONUSIA,

An Ark, or Ship, was made uſe of as a ſacred emblem in the rites of Iſis and Oſiris. The like cuſtom prevailed in the Dionuſia, and at the feſtivals of other deities. II. 284.

DIU,

Sometimes, but ſparingly, occurs for an Iſland; and is generally by the Greeks changed into Δια, Dia. The iſland Ναξος, was called Dia. (Schol. in Theocr. Idyl. 2. v. 45.) It is ſtill common in the Arabian Gulf, and in India; and is often expreſſed Dive, and Diva; as in Laodive, Serandive, Maldive. Before Goa is an iſland called Diu και' εξοχην. I. 95.

I. 95. and n. The Greeks not knowing that Diu in the eaſt ſignified an iſland, out of Diu-Socotra in the Red-Sea, formed the iſland of Dioſcorides: from Diu-Ador, or Adorus, they made an iſland Diodorus. The iſland Socotra they ſometimes called the iſland of Socrates. I. 169. n.

DODONA.

As the Dove was eſteemed the interpreter of the will of the deity; the prieſts and ſoothſayers were ſtiled Iönah, or Doves. And as Theba in Egypt was originally the temple of the Ark, we muſt look for prieſts of this denomination in a ſanctuary of that name; accordingly we find that there were perſons in this place called Iönah; which the Greeks rendered Πελειαι and Τρηρωνες.

It is ſaid, that ſome of this order carried the rites of Theba, or the Ark, to Libya: and that others brought them to Dodona in Epirus; where Deucalion is ſuppoſed to have ſettled; and where was the moſt ancient oracular temple of Greece. It was founded by Cuthites, who were ſtiled Ellopians, Pierians, Cadmians. They brought with them the memorials of the Dove, and the Ark; and the whole hiſtory of the Deluge, from the Thebäis of Egypt. The women, who officiated in theſe temples, were, from the nature of their department, called Πελειαι, and Πελειαδες; which the Latins rendered Columbæ. See Silius Ital. L. 3. v. 678, who ſays, that they originally came from Theba.

Pauſanias mentions, that the Peleiades were the moſt ancient propheteſſes at Dodona in Chaonia, even antecedent to the celebrated Phæmonoe. He ſays that they were women: and the firſt oracle, which they exhibited, ſeems to relate to the reeſtabliſhment of Zeuth, and the reſtoration of the earth to its priſtine ſtate.

Ζευς ην, Ζευς εσι, Ζευς εσσεται ω μεγαλε Ζευ·
Γα καρπους ανιει, διο κλητζετε μητερα γαιαν.

Servius in Virg. Æn. L. 3. v. 466. takes notice of the Doves at Theba: but, as it was uſual with the ancients to form perſonages out of every obſolete term, he makes Theba a woman; and ſuppoſes her to have been the daughter of the deity, who gave her two prophetic Doves for a preſent. One of theſe, it is ſaid, flew away to Dodona. But Herodotus, l. 2. c. 54. gives the beſt account of this oracle. He relates the Græcian hiſtory of it; and that which he received from the people of Egypt, who explain very ſatisfactorily the ſtory of theſe black Doves. εφασαν οι ιρεες του Θηβαιεος Διος, δυο γυναικας ιρηϊας εκ Θηβεων εξαχθηναι υπο Φοινικων· και την μεν αυτεων πυθεσθαι ες Λιβυην πρηθεισαν, την δε ες τους Ελληνας. ταυτας δε τας γυναικας ειναι τας ιδρυσαμενας τα μαντηϊα πρωτας εν τοισι επημενοισι εθνεσι. II. 286.

DORIANS.

The more ſimple the terms, the more ancient and genuine we may for the moſt part eſteem them: and in the language of the Dorians we may perceive more terms relative to the true etymology of the country, and thoſe rendered more ſimilar to the ancient mode of expreſſion, than are elſewhere to be found. We muſt therefore, in all etymological inquiries, have recourſe to the Doric manner of pronunciation, to obtain the truth. They came into Greece, or Hellotia, under the name of Adorians; and from their ſimplicity of manners, and their little intercourſe with foreigners, they preſerved much of their ancient tongue. For this there may be another additional reaſon obtained from Herodotus, L. 6. c. 53. who ſays, φαινοιατο αν εοντες οι των Δωριεων ηγεμονες Αιγυπτιοι ιθαγενεες. The ancient hymns, ſung in the Prutaneia all over Greece,

Greece, were Doric: ſo ſacred was their dialect eſteemed. I. 112.

As every colony, which went abroad, took to themſelves ſome ſacred title, from their particular mode of worſhip; one family of the Hellenes ſtyled themſelves accordingly Dorians. They were ſo named from the deity Adorus, who by a common aphæreſis was expreſſed 'Dorus. The country, when they arrived, was inhabited by a people of a different race; whom they termed, as they did all nations in contradiſtinction to themſelves, Βαρβαροι. With theſe original inhabitants they had many conflicts; of which we may ſee ſome traces in the hiſtory of the Heraclidæ. For the Dorians were the ſame as the Herculeans; and did not ſettle in Greece only; but in many parts of the world, whither the Amonians in general betook themſelves.

Pauſanias imagines that the Dorians were comparatively of late date: yet he ſhews, from many evidences in different parts of his antiquities, that they were high in the mythic age: and informs us of one curious particular, that all the ancient hymns of Greece in every province were in the dialect of this people. (L. 2. p. 199.) From hence I ſhould infer, in oppoſition to this learned antiquary, that they were as ancient as any branch of their family; that their language was the true Hellenic; and that it was once univerſally ſpoken. Their hiſtory is not to be confined to Greece; for they were to be found in Phenicia, Caria, Crete, and Hetruria. They forced themſelves into Laconia, and Meſſenia; in the latter of which provinces the Dorian language was retained in the greateſt purity: and from their hiſtory are to be obtained more ancient terms than can be elſewhere collected.

We learn from almoſt every writer upon the ſubject, that the Dorians, like their brethren the

Iönim, were not the firſt occupiers of Greece. They were colonies from Egypt: and Herodotus (L. 6. c. 53, 54.) ſpeaks of all the heads and leaders of this people as coming directly from thence. He takes his epocha from the ſuppoſed arrival of Perſeus and Danae: and ſays, that all the principal perſons of the Dorian family upwards were in a direct line from Egypt. But it was not Perſeus, nor Iön, nor Dorus, who came into Greece: but a race of people, ſtyled Iönians, Dorians, and Pereſians. Theſe were the Αιγυπτιοι ιθαγενεες; but who came originally from Babylonia and Chaldea, which countries in aftertimes were included under the general name of Aſſyria.

When theſe colonies ſettled in Greece, they diſtinguiſhed themſelves by various titles. Some were called Caucones; and were ſo denominated from their temple Cau-Con, Ædes Herculis, ſive Domus Dei. They reſided about Meſſenia, near the river Minyas, and the city Aren.

Others were called Leleges, and were a people of great antiquity. They were ſuppoſed to have been conducted by one Lelex, who by Pauſanias is mentioned as the firſt king in Laconia; and ſaid to have come from Egypt. (L. 3. p. 203. L. 1. p. 95.) There was a remarkable paſſage in Heſiod, which is taken notice of by Strabo (L. 7. p. 496.) concerning theſe Leleges. They were ſome of that choſen family, whom Jupiter is ſaid in his great wiſdom to have preſerved, out of a particular regard to that man of the ſea, Deucalion.

Τους ῥα τοῖε Κρονιδης Ζευς, αφθιτα μηδεα ειδως,
Λεκτους εκ γαιης ἁλιῳ τορε Δευκαλιωνι.

The Iönim are ſometimes ſpoken of under the name of Atlantians; who were the deſcendants of Atlas, the great aſtronomer, and general benefactor. (v. Diod. Sic. L. 3. p. 194.)

Some of them were ſtyled Myrmidones; particularly thoſe who ſettled in Æmonia, or Theſſaly. They were the ſame as the Hellenes, and Achivi. (v. Plin. L. 4. c. 7. Hom. Ια. 6. v. 684.) They firſt ſettled about the cities Iäolcus, and Arene; and they had a tradition of their being deſcended from one Myrmidon, a king of the country. This term was not only a proper name, but alſo ſignified an ant or piſmire; (Heſych.) which gave occaſion to much fable. It was by the ancient Dorians expreſſed Murmedon. Now Mur, Mar, Mor, however varied, ſignified of old the Sea: and Mur-Medon denotes Maris Dominum. It is a title, which relates to the perſon, who was ſaid to have firſt conſtructed a ſhip, and to have eſcaped the waters. He was the ſame as Deucalion.

The Myrmidons are ſometimes repreſented as the children of Æacus: and are ſaid to have firſt inhabited the iſland of Ægina. It is mentioned of this perſonage, that having loſt all his people by a public calamity, he requeſted of Jupiter, that the ants of the iſland might become men, which was granted. Who Æacus was may be learnt from his character. He is repreſented as a perſon of great juſtice; and for that reaſon to have been made judge of the infernal world: he is ſaid to have collected people together; to have humanized them; to have enacted laws; and to have firſt eſtabliſhed civil polity. (Sch. in Pind. Nem. Od. 3. v. 21.) This is preciſely the ſame character, as was given to Uranus, Atlas, Oſiris, Dionuſus, Saturnus, Phoroneus, Janus: all which are titles of the ſame perſon, by whom the world was renewed, and from whom law and equity were derived. III. 385. v. *Pelaſgi.*

DORSANES.

This name is an abridgment of Ador-San, or Ador-Sanes, that is Ador-Sol, *the lord of light*. It was a title conferred on Ham; and alſo upon others of his family, who, collectively, were called the Baalim. I. 35.

DRACO.

His laws in the thirty ninth Olympiad were certainly the moſt ancient writing, to which we can ſecurely appeal. I. 152.

DRAGON.

We often read of virgins, who were expoſed to Dragons, and ſea-monſters; and of Dragons, which laid waſte whole provinces, till they were encountered and ſlain by ſome perſon of proweſs. This relates to women, who were immured in towers by the ſea-ſide; and to Banditti, who got poſſeſſion of theſe places, from whence they infeſted the adjacent country. Theſe Dragons are repreſented as ſleepleſs; becauſe in ſuch places there were commonly lamps burning, and a watch maintained. In thoſe ſet apart for religious ſervice, there was a fire, which never went out. What were ſtiled the eyes of the Dragon, were windows in the upper part of the building, through which the fire appeared. I. 433.

The Dragon ſaid to be ſlain by Jaſon, was of the dimenſions of a Trireme; by which muſt be meant that it was of the ſhape of a ſhip in general: for there were then no Triremes; indeed all theſe Dragons were really Dracontia; where, among other rites, the worſhip of the Serpent was inſtituted. II. 221.

DURA,

DURA,

And Amphipolis, cities upon the Euphrates in Meſopotamia, were both called of old Oropus. The people were addicted to Serpent-worſhip. II. 165.

DYNDAMENA.

As ſhe, Cybele, and Rhea, were no other than feminine titles of the Lunar deity, called Mon, and Moon, we ſhall find a correſpondence in the hiſtories of thoſe perſonages. Diodorus, (l. 3.) according to the cuſtom of the Greeks, ſuppoſes Dindyma to have been the mother of Dindymene and Cybele, and the wife of Maon: which, though an idle diſtribution of perſons, yet ſhews, that ſome relation ſubſiſted between the terms. II. 447.

E.

EAGLE.

IT was one of the inſignia of Egypt; and was particularly ſacred to the Sun. It was called Ait, or Αἔτος. And Homer alludes to the original meaning of the word, when he terms the Eagle Αιἔτος αιθων. I. 19.

EANUS.

This, according to Cornificius (Macrob. Sat. L. 1. c. 9.) was properly the name of Janus; and, as he would inſinuate, from *eo, I go:* but Eanus was undoubtedly the ſame as Οινας of the Greeks, and the Jönas of the eaſtern nations; by which was ſignified the Dove. II. 260.

EARTH,

Partition of. After Moſes has deſcribed the preſervation of Noah and his family, and their deſcent from the Ark, he gives a ſhort hiſtory of the Patriarch. (Gen. ix.) He afterwards proceeds to ſhew how the reparation of mankind was effected in that family, and how they multiplied upon the earth. When they were greatly increaſed, he gives a liſt of their generations, and deſcribes them with great accuracy upon their ſeparating, according to their places of deſtination. (Gen. x.) And this diſtribution was by the immediate appointment of God. (Deut. xxxii. Acts xvii.)

The Greeks had ſome traditions of this partition of the earth, which they ſuppoſed to have been by lot, and between Jupiter, Neptune, and Pluto. Callim. H. in Jov. v. 61.

Φαντο παλον Κρονιδησι δια τριχα δωμαῖα νειμαι.

Homer Ιλ. Ο. v. 187.

Τρεις γαρ τ' εκ Κρονου ειμεν αδελφεοι, ὁυς τεκε Ρειη—
Τριχθα δε παντα δε δασαι, ἑκασος δ' εμμορε τιμης.

See alſo Plato in Critia. V. 3. p. 109.

At the diſtribution of families, and the allotment of the different regions upon earth, the houſe of Shem ſtood firſt, and was particularly regarded. The children of Shem were Elam and Aſhur, Arphaxad, Lud, and Aram. Their places of deſtination ſeem to have been not far removed from the region of deſcent, which was the place of ſeparation. They in general had Aſia for their lot, as Japhet had Europe, and Ham the large continent of Africa. And in Aſia, the portion of Elam was to the eaſt of the river Tigris, towards the mouth of it, which country, by the Gentile writers, was ſtyled

ſtyled Elymaïs: and oppoſite to him, on the weſtern ſide, was Aſhur. In like manner, above Aſhur, upon the ſame river was Aram, who poſſeſſed the countries called Aram and Aramea: and oppoſite to him was Arphaxad, who in aftertimes was called Arbaches and Arbaces, and his country Arphacitis. Lud probably retired to Lydia, and bordered upon the ſons of Japhet, who were poſſeſſed of ſome regions in Aſia Minor. This was the original diſpoſition of theſe families.

During the reſidence of mankind in the parts adjoining to the place where the Ark reſted, we may imagine, that there was a ſeaſon of great happineſs. They for a long time lived under the mild rule of the great Patriarch, before laws were enacted or penalties known. When they multiplied, and were become very numerous, it pleaſed God to allot to the various families different regions, to which they were to retire: and they accordingly, in the days of Peleg, did remove, and betake themſelves to their different departments. But the ſons of Chus would not obey. They went off under the conduct of the arch-rebel Nimrod; and ſeem to have been for a long time in a roving ſtate; but at laſt they arrived at the plains of Shinar. Theſe they found occupied by Aſſur and his ſons; for he had been placed there by divine appointment: but they ejected him, and ſeized upon his dominions; which they immediately fortified with cities, and laid the foundation of a great monarchy. Their leader is often mentioned by the Gentile writers, who call him Belus. He was a perſon of great impiety; who finding, that the earth had been divided among the ſons of men by a divine decree, thought proper to counteract the ordinance of God, and to make a different diſtribution. This is often alluded to in the Ethnic writers: and Abydenus (Euſeb. P. E. L. 9. p. 457.) particularly men-

tions, that Belus appointed to the people their place of habitation. Dionyſius (v. 1173.) refers to this Belus and his aſſociates, when he is ſpeaking of the deities, who were the anceſtors of the Indo-Cuthites.

——————— εκληρωσαντο δ' εκαστῳ
Μοιραν εχειν πονλοιο, και ηπειροιο βαθειης.

This is the beginning of that period, which, upon account of the rebellion then firſt known, was by the Greek writers alluded to under the title of Σκιθισμος. This ejectment of Aſſur ſeems to ſhew, that theſe tranſactions were after the general migration; for he was in poſſeſſion of the province allotted to him, till he was ejected by this lawleſs people. III. 13.

See more upon this important ſubject, p. 261, *of* Obſervations and Inquiries relating to various parts of Ancient Hiſtory.

ECHETUS

Was a title of Apollo, rendered by the Greeks more commonly Εκαλος, as if it came from the word εκας. King Echetus was a prieſt of Orus, and Oſiris. Homer (Οδ. Σ. v. 83.) calls him βροτων δηλημονα πανλων, from his cruelty to ſtrangers. II. 49.

EDESSA.

So was Adeſa called by the Greeks. It was the name of one of the chief, and moſt ancient cities in Syria, ſaid to have been built by Nimrod. It was undoubtedly the work of ſome of his brotherhood, the ſons of Chus; who introduced there the rites of fire, and the worſhip of the Sun. I. 26. Adeſa is the proper name, from Hades, the god of light. This city was alſo from its worſhip ſtiled Ur, Urhoe and Urchoë, which laſt was probably the name of the temple: Ori domus, vel templum; Solis Ædes. I. 208.

EDOMITES.

The true Phenicians were the ſons of Eſau, who was called Edom: and they ſettled firſt at mount Seir; and upon the Red Sea, which received its name from them. Both Phoinic and Edom ſignify *red*; which the Greeks changed to Erythrus, a word of the ſame meaning. There are continual alluſions in Scripture to their power, wiſdom and experience. (Obed. 8, 9. Jer. xlix. 7. Iſaiah lxiii. 1. Zech. ix. 2.) They were very rich and powerful, carried on an extenſive commerce, and engroſſed all the trade of the eaſt. This people in proceſs of time got poſſeſſion of Tyre and Sidon, and the adjacent country; which from them was called Phenicia: but how early they ſettled here is uncertain. They ſent out many colonies: and traces of them are to be found, as far as Gades and Tarteſſus. (v. Herodot. L. 7. c. 89. Dionys. Περιηγ. v. 905.) Thoſe, who ſettled at Gades and the remoter parts of Spain, carried thither many memorials of their original country; particularly the name of Edom, by tranſlation Erythra, which they conferred upon that part where they inhabited, and eſpecially upon an iſland, Erythia, mentioned by Pliny. (Nat. H. L. 4. c. 22.) Solinus, c. 26. calls it Erythra. The original Phenicians therefore were the people of Edom; who lived near the Arabians and Amalekites, and intermarried with their families, and are often confounded with them. They ſeem to have carried their knowledge with them, wherever they ſettled. Thus the Carthaginians are repreſented as a knowing and politic people. It is remarkable, that their chief city Carthage was originally called Boſra, the name of the capital of Edom. Their language alſo was a dialect of the Hebrew: and the above city is ſaid by Philiſtus (Euſeb. Chron. Can. p. 31.) to have been

been built by Eſor, to whom he ſubjoins one Carchedon of Tyre.

Poſſibly Spain might receive the name of Iberia from them; who, when they ſettled in the parts particularly ſo called, were diſtinguiſhed by their moſt ancient family name Ebræi. The original name of the river Iberus ſeems to have been Ebor, called at preſent Ebro. They ſettled in many parts of this country, but chiefly near Gades; and it is obſervable, that here was the principal ſeat of the Iberi. (v. Steph. Byz. Dion. Περιηγ. v. 282.) The Iberians therefore appear to have been the ſame nation as the Erythreans or Edomites; who came from Tyre, and were generally mentioned by the name of Phenicians, yet they loſt not their original gentile name from Heber; but were at times termed Eberi, or Iberi, according to the Greek manner of expreſſing it. The chief city of this country is at this day called Ebora; and is near the ancient Gades. So wide did this active people extend themſelves; and they were for ages very powerful; till by degrees they were weakened in every part, and inſenſibly ſunk into oblivion. In the time of the Greeks, the Arabians were in poſſeſſion of Edom, the original country of the Phenicians, and they retain it to this day. Hence it is that they have been mentioned as coming from Phenicia; and ſometimes called Phenicians. Such miſnomers are very common in the writings of both Greeks and Romans. Obſerv. 222.

EES,

Rendered As, and Is, like אש of the Hebrews, related to light, and fire. I. 26. It is often compounded with El, and Il. Hence many places denominated Aleſia, Elyſa, Eleuſa, Haleſus, Elyſus, Eleuſis; by apocope Las, Laſa; Læſa, Laſaia; alſo Liſſe, Liſſus, Liſſia. And ſometimes reverſed; inſtead

inſtead of El Ees, Ees El; hence places named Azilis, Azila, Aſyla, contracted Zelis, Zela, Zeleia, Zelitis; alſo Sele, Sela, Sala, Salis, Sillas, Silis, Soli. All theſe places were founded, or denominated by people of the Amonian worſhip. I. 28. Hence alſo Ασυλον, Aſylum. From El-Ees came Elis, Eliſſa, Eleuſis, Eleuſinia ſacra, Elyſium, Elyſii campi in Egypt and elſewhere. 32. n. Ees was one of the titles of the Sun.

EES-AIN

Is the reverſe of Ain-Ees, or Hanes. I. 53.

EGBATANA

In Media. Here was an eruption of fire. I. 202.

EGNATIA,

The name of a town in Italy, which ſeems to have been of the ſame purport as Hanes: for Hanes was ſometimes expreſſed with a guttural, Hagnes; from whence came *Ignis* of the Romans. In Arcadia near mount Lyceus was a ſacred fountain; into which one of the nymphs, who nurſed Jupiter, was ſuppoſed to have been changed. It was called Hagnon, the ſame as Ain-On, *the fount of the Sun.* From Ain of the Amonians, expreſſed Agn, came the Ἁγνος of the Greeks, which ſignified any thing pure and clean. Hence was derived Ἁγνειον, πηγαιον· Ἁγναιον, καθαρον· Ἁγνη, καθαρα. Heſych. Pauſanias (L. 8. p. 678.) ſtiles the fountain Hagno: but it was originally Hagnon, *the fountain of the Sun.* The town Egnatia ſtood in campis Salentinii, and at this day is called Anazo, and Anazzo. It was ſo named from the rites of Fire which were here practiſed. Reperitur apud auctores in Salentino oppido Egnatiâ, impoſito ligno in ſaxum quoddam ibi ſacram protinus flammam exiſtere.

exiſtere. Pliny, l. 2. c. 110. From hence undoubtedly came alſo the name of Salentum, which is a compound of Sal-En, *Solis fons*; and aroſe from this ſacred Fire to which the Salentini pretended. They were Amonians, who ſettled here, and who came laſt from Crete. (Strabo. l. 6. p. 430.) The ancient Salentini worſhiped the Sun under the title of Man-zan, or Man-zana: by which is meant Menes, Sol. (Feſtus in v. Octobris.) I. 202.

EGG.

In many hieroglyphical deſcriptions, the Dove, Oinas, was repreſented as hovering over the *Mundane Egg*, which was expoſed to the fury of Typhon. This doubtleſs was an emblem of the Ark; whence proceeded that benign perſon, the preacher of righteouſneſs, who brought mankind to a more mild kind of life. Dicitur et Euphratis fluvio Ovum piſcis Columbam aſſediſſe dies plurimos, et excluſiſſe Deam benignam et miſericordem hominibus ad vitam bonam. Lucius Ampel. in lib. ad Macrinum. The Ark reſted upon mount Baris in Armenia, the Ararat of Moſes; and in this country are the fountains of the Euphrates.

An Egg, as it contains the elements of life, was thought no improper emblem of the Ark, in which were preſerved the rudiments of the future world. Hence in the Dionuſiaca, and in other myſteries, one part of the nocturnal ceremony conſiſted in the conſecration of an Egg. By this, as we are informed by Porphyry, was ſignified the world. This world was Noah, and his family; even all mankind, incloſed and preſerved in the Ark. The το Ορφικον Ωον, και το Πλατωνος Ωον, were undoubtedly of the ſame purport. It ſeems to have been a favourite ſymbol, very ancient, and adopted among many nations. It was ſaid by the Perſians of Oromaſdes, that he formed mankind, and incloſed them

them in an Egg. The Syrians (v. Arnobius, l. 1.) uſed to ſpeak of their anceſtors, the gods, as the progeny of Eggs. Helladius Beſantinous (ap. Photium. p. 1594.) takes notice of one Oan, who was repreſented as a juſt man; who lived at the renewal of time, and was ſuppoſed to have proceeded εκ του Πρωτογονου Ωου. This very perſon is thus addreſſed; Orphic. Hymn. 5.

Πρωτογονον καλεω διφυη, μεγαν, αιθεροπλαγκτον,
ΩΟΓΕΝΗ, χρυσεαισιν αγαλλομενον πτερυγεσσιν.

II. 319.

In the temple of the Dioſcouri in Laconia there was ſuſpended a large hieroglyphical Egg. This Egg was ſometimes attributed to Leda, and ſometimes to Nemeſis the deity of juſtice. This Egg the poets ſuppoſed to have been hatched by Leda: and the Διοσκουροι were produced. At other times a Serpent was deſcribed around it; either as an emblem of that Providence, by which mankind was preſerved; or elſe to ſignify a renewal of life from a ſtate of death: as the ſerpent, by caſting his ſkin, ſeems to renew life. By the burſting of the Egg was denoted the opening of the Ark; and the diſcloſing to light whatever was within contained. II. 360.

EGYPT

Was one of the moſt ancient and extenſive kingdoms: it ſeems to have been reſpectable from the beginning; and the moſt early accounts bear witneſs to its eminence and power. The firſt inhabitants ſeem to have ſettled in the upper parts, near the Thebais: but they ſoon got poſſeſſion of the whole. They were eſteemed a very wiſe and learned people: (Acts vii. 22.) they were very powerful and populous: and there are ſaid to have been in the days of Amaſis thirty thouſand cities in Egypt.

Egypt. But it was doomed to a fatal change. It was to become *a baſe kingdom*, (Ezekiel xxix. 14, 15.—xxx. 13.) and for above two thouſand years it has been *the baſeſt of kingdoms:* neither in all that vaſt interval of time has there been once *a prince* of that nation.

The antiquity of this kingdom may be ſeen by it's founders Ham and Mizraim; by whoſe names the country was of old called, nor are they obliterated at this day. Plutarch (de Is. et Os.) tells us that the prieſts of Egypt in the myſteries of Iſis called their country Chemia. Heſychius terms it Hermochemia, as its ancient name. Stephanus gives it the name of Miſore or Myſora. In reſpect to its extent; the Greeks deſcribe it under three large and principal diviſions, which comprehend Lower Egypt, Upper Egypt, and a third which was uppermoſt of all; which extended to Philæ and Syene. Theſe were termed ἡ κατω, ἡ ανω, and ἡ ανωτατη χωρα. Delta, ſituated among the branches of the Nile, was eſteemed the loweſt of all. How Egypt was ſituated and bounded, we are very clearly informed by Leo Africanus: *Ægyptus, clariſſima regio, ab occidente deſertis Barcæ, Lybiæ, ac Numidiæ clauditur; ab oriente deſertis, quæ Ægypto et Mari Rabro interjacent.* The whole extent of this country from N. to S. was computed to be about ſix hundred miles: and conſiſted of three principal diviſions, ſubdivided into ſmaller provinces, called by the Greeks Νομοι, by the natives *Tabir.* Of theſe there were reckoned thirty-ſix.

The river that waters the whole country is the Nile; which is ſingle for ſome hundred of miles downwards, running in one direction. When it arrives at the extremity of Lower Egypt, called Delta, where ſtood the city Cercaſora; it is divided into very conſiderable branches, which incloſe all the country below, and never unite again. They

are

are called the Canobic and Peluſiac branches. The river ſtill however keeps on its courſe downward; having a ſupply of water ſufficient to fill the Sebennitic channel, which forms one of the moſt conſiderable mouths of the Nile. (Herodot. L. 2. c. 17.) As long as the Nile ran in a ſingle channel, which was about four hundred miles, it was inhabited both on the Arabian and Libyan ſide; having all the way a ridge of mountains to the eaſt and to the weſt, which were a ſecurity to the natives. A few miles below Memphis, juſt where Lower Egypt commenced, the mountains (or as Herodotus ſpeaks *the mountain*) of Arabia ceaſed: reaching no farther downward to the north, though eaſtward they extended to the Red Sea.

The provinces of Delta generally referred to *Arabia*, were within the precincts of the Nile, and in the beſt of Egypt. Theſe were the provinces of Arabia (the ſame as Phacuſa, q. v.) Bubaſtus and Heliopolis. Theſe were all contiguous to each other, and towards the ſummit of Lower Egypt.

Of theſe three provinces, the moſt remarkable was that of Heliopolis, whoſe capital was likewiſe ſo called. (There was another city of the ſame name to the eaſt of the Nile in *Arabia.*) Here was the city On (of the Scriptures, the ſame with Heliopolis) ſo famous for its temple and religious rites; whoſe inhabitants are reported to have been the wiſeſt of the Egyptians. The temple is ſaid to have been very magnificent: and its original name was Ain Shems, or Shemeſh, *the fountain of the Sun:* from whence the whole province received its name, being called at different periods Ain, Aven, and On.

Bubaſtus was to the eaſt of this, and likewiſe a noted province, ſeparated from the former by the great Sebennitic branch, and from *Arabia* by the Peluſiac.

Peluſiac. This alſo was renowned for its magnificent temple, which was dedicated to the goddeſs Beſheh or Beſhet, the Αρτεμις αγρια, or Diana agreſtis of the Greeks and Romans. This nome and the chief city of it are the Phibeſeth (q. v.) of the Scriptures: and they are often mentioned in conjunction with On or Heliopolis, which was next in ſituation. Obſerv. 100.

The third great province was the nome of Arabia; ſo called, not becauſe it was in *Arabia*, which it was not, but from the Arabian ſhepherds, who had formerly ſettled in theſe parts, and held them for many years. The true Arabian nome was nothing more than the land of Goſhen, called by the *Seventy* Γεσσεμ της Αραβιας. Egypt had been in ſubjection to a threefold race of kings: the Meſtræi, who were undoubtedly the genuine deſcendants of Mizraim, who firſt gave name to the country, the traces of which are not yet effaced; Al Cahira, and, indeed, the whole of Egypt being called Mezré to this day. The Auritæ, who were the Arabian ſhepherds, and their kings; theſe reigned here a conſiderable time, maintaining themſelves by force; till, after many ſtruggles, they were finally expelled by the natives. Laſtly, the Egyptian kings.

The Auritæ were called by the Greeks and Romans Arabians: but their true name was Cuſhan or Cuſeans; the ſame which they gave to the province where they ſettled, which was *the beſt of the land*; and was ſituated, within the Delta, at the extreme and higheſt part of Lower Egypt.

To this place the children of Iſrael ſucceeded, after it had been abandoned by its former inhabitants; but at what interval of time is uncertain. Joſephus, out of a deſire to aggrandize his own nation, ſuppoſes that the Shepherds who bore rule in Egypt were his anceſtors; and that hence aroſe the

the hatred that the Egyptians bore to them. For this reaſon he makes no difference between the twofold race of ſhepherds, which Manetho, even as he quotes him, ſufficiently diſtinguiſhes. The firſt were the Cuſeans and their *Paſtor* kings, who held the country in bondage: the others were the Iſraelitiſh ſhepherds, who ſucceeded to the firſt, and were theirſelves held in bondage. *Ibid.* 140.

EGYPTIANS.

They were of a collateral line with the people of Canaan; for the father of the Mizraim and the Canaanites were brothers. Joſephus calls the country of Egypt Meſtra. Ant. Jud. L. 1. c. 6. I. 7. As it was the land of Ham, who, as the Sun, was ſtiled Ait, it alſo was called Ait, rendered by the Greeks Αἴγια. As the heart in the body may be eſteemed what the Sun is in his ſyſtem, the ſource of heat and life, it was therefore called Ait, which word having theſe two ſenſes was the reaſon why they made a heart over a vaſe of burning incenſe, an emblem of their country. 19. The principal rites in Egypt were confeſſedly for a perſon loſt, and for a time conſigned to darkneſs, who was at laſt found. This was Oſiris. Hence thoſe exclamations at the feaſts of Iſis; Εὑρηκαμεν· Συγχαιρομεν. See a curious account of this in Plutarch. Iſ. et Oſiris. V. 1. the ultimate to which which we can apply is Egypt. To this country we muſt look up for the original of thoſe much miſtaken people, the Ionim, Arkitæ, and Argonauts. II. 333. 508.

The native Egyptians ſeldom left their country, but by force. This neceſſity however did occur; for Egypt at times underwent great revolutions. It was likewiſe in ſome parts inhabited by people of a different caſt; particularly by the ſons of Chus. 150.

Every ſacred animal in Egypt was diſtinguiſhed by ſome title of the deity. I. 78. The Egyptians had many ſubordinate deities, which they eſteemed ſo many emanations, ἀπορῤῥοιαι, from their chief god. Theſe derivatives they called fountains, and ſuppoſed them to be derived from the Sun; whom they looked upon as the ſource of all things. I. 52. They were of all nations the moſt extravagant in their grief. 303. They were refined in their ſuperſtition, above all nations in the world; and conferred the names and titles of their deities upon vegetables, and animals of every ſpecies; and not only upon theſe, but alſo on the parts of the human body; and the very paſſions of the mind. Whatever they deemed ſalutary, or of great value, they diſtinguiſhed by the title of ſacred, and conſecrated to ſome god. 333.

They had many emblematical perſonages, ſet off with heads of various animals, to repreſent particular virtues, and affections; as well as to denote the various attributes of their gods. 331. They eſteemed a renewal of life, a ſecond ſtate of childhood. II. 327. The Egyptian prieſts ſeem to have been denominated from their complexion Crows, or Ravens. Hence Strabo. L. 17. ſays, that upon Alexander's expedition to the temple of Ammon, he was conducted by two Crows; Curtius, L. 4. c. 7. ſays, that a good number went out to meet him. Theſe Crows, like the black Doves, were certainly the prieſts of the place. 291.

EIRAS.

The Rainbow and the Dove were certainly depicted together in hieroglyphics. What the Græcians called Iris ſeems to have been expreſſed Eiras by the Egyptians; and was a favourite name among that people. The two female attendants upon Cleopatra, who ſupported her in her laſt moments, were

were named Eiras and Charmion, which may be interpreted the Rainbow, and Dove. II. 346. Columba, Οινας, a Syris dicta eſt Charmion, vel Charmiona. Bochart. Hieroz. pars 2da. L. 1. c. 1.

EL, AL, HΛ, ELI,

Was the name of the true God; but by the Zabians was transferred to the Sun: whence the Greeks borrowed their Ἡλιος, and Ηελιος.

ELEES, or EESEL,

Was an ancient title of Mithras and Oſiris in the eaſt, the ſame as Sol, the Sun. I. 31.

EL, ELION,

Were titles, by which the people of Canaan diſtinguiſhed their chief deity. El was a title given to Cronus. Elion is a compound of Eli-On, both titles of the Sun: hence the former is often joined with Aur, and Orus. Elorus, and Alorus, were names both of perſons and places. It is ſometimes combined with Cham; hence Camillus, &c. The deity El was particularly invoked by the eaſtern nations, when they made an attack. They uſed to cry El-El, and Al-Al; now changed to Allah. I. 13. Ελελευ, επιφωνημα πολεμικον.

EL-APHAS,

Was one of the titles of the Sun, Sol Deus Ignis. This El-aphas the Greeks rendered Ελαφος, and ſuppoſed it to relate to a *deer*; and the title El-Apha-Baal, given by the Amonians to the chief deity, was changed to Ελαφηβολος, a term of quite different import. El-aphas, and El-apha-baal, related to the god Oſiris; the deity of light; and there were ſacred liba made at his temple, called Ελαφοι. I. 298.

HΛIBATOΣ,

A favourite term with Homer and other poets, though they knew not the purport of it, and uniformly joined with Petra. It is an Amonian compound of Eli-Bat, Solis domus, vel templum.

Ηλιβατοι πετραι. The Greeks derived Ηλιβατος from βαινω, *deſcendo*; hence the idle ſtory of the Petra falling from the Sun. I. 288.

ELIS COELA,

Was the moſt ſacred part of Greece; eſpecially the regions of Olympia, Cauconia, and Azania. It was denominated Elis from Ηλ, the Sun; and what the Greeks rendered Κοιλη, of old meant *Heavenly*. Hence Homer (Ιλ. B. v. 615.) peculiarly ſtiles it Ηλιδα διαν, *Elis the ſacred*. I. 111.

ELIZABETH,

Or temple of Eliza. It was a Canaanitiſh name, the ſame as Eliſa, Eleuſa, Elaſa of Greece and other countries. It was a compound of El-Ees, and related to the god of light. It was made a feminine in aftertimes, and was a name aſſumed by women of the country ſtiled Phenicia, as well as by thoſe of Carthage. Hence Dido has this as a ſecondary appellation; and mention is made by the Poet of Dii morientis Elizæ, though it was properly the name of a deity. Eliſa, quamdiu Carthago invicta fuit, pro dea culta eſt. Juſtin. L. 18. c. 6. The worſhip of Eliſa was carried to Carthage from Canaan and Syria; in theſe parts ſhe was firſt worſhiped; and her temple from that worſhip was called Eliza-Beth. I. 55.

ELLOPIA.

Solinus, c. 17. ſays, Caryſtos aquas calentes habet, quas Ellopias vocant. (See Pliny, L. 4. c. 12.)

c. 12.) Caryſtos is Car-yſtus, the deity of fire, to whom all hot fountains were ſacred. Ellopia is a compound of El-Ope, Sol Python, another name of the ſame deity. I. 229.

EL-UC, EL-UC-OR, EL-UC-ΛON,

Were all titles of the Sun; which terms were all ſoftened by the Greeks into Λυκος, Λυκωρευς, Λυκαων. As this laſt perſonage was the ſame as El-Uc, Λυκός; it was fabled of him, that he was turned into a Wolf. The cauſe of this abſurd notion aroſe from hence: every ſacred animal in Egypt was diſtinguiſhed by ſome title of the deity. But the Greeks never conſidered whether the term was to be taken in its primary, or in its ſecondary acceptation: whence they referred the hiſtory to an animal, when it related to the god, from whom the animal was denominated. I. 78.

ELYSIAN PLAIN,

Near the Catacombs in Egypt, ſtood upon the ſoul Charonian canal. I. 29.

EMESA,

Is a compound of Ham-Ees: the natives are ſaid by Feſtus Avienus (Deſcr. Orbis. v. 1083.) to have been devoted to the Sun.

Denique flammicomo devoti pectora Soli
Vitam agitant ——————. I. 208.

ENCHELIÆ,

A town in Illyria. Here Cadmus with his wife Hermione are ſaid to have been changed to a Serpent of ſtone. Lucan (l. 3. 187.) ſpeaks of the name as of great antiquity. It undoubtedly was of long ſtanding; and a term from the Amonian

language. It is the place of En-Chel, by which is ſignified the fountain of heaven, ſimilar to Hanes, Anorus, Anopus in other parts. The temple was an Ophite Petra; which terms induced people to believe, that there were in theſe temples Serpents petrified. II. 172.

ENDOR.

The woman at Endor, who had a familiar ſpirit, is called אוֹב, Oub, or Ob; and it is interpreted Pythoniſſa. The place, where ſhe reſided, ſeems to have been named from the worſhip there inſtituted: for Endor is compounded of En-Ador, and ſignifies Fons Pythonis, the fountain of light, the oracle of the god Ador. This oracle was probably founded by the Canaanites; and had never been totally ſuppreſſed. I. 49.

ERECH,

The Arkite rites were of high antiquity; and though they began very ſoon in Egypt, yet they ſeem to have been of ſtill earlier date among the people of Babylon and Chaldea. Perhaps they commenced in the ancient city Erech which was built by Nimrod. It was called by the Greeks Erecça, and Aracca. The name Arca ſeems to be a contraction of Arecca; and Arcas, Argos, Arguz were perhaps the ſame term with different terminations.

The deity of Erech was the original Erectheus. The Chaldeans expreſſed it Erech-Thoth, analogous to Pirom-Thoth, or Prometheus; and by it they denoted the Arkite god. The Græcians took this perſonage to themſelves, and ſuppoſed him to have reigned in Attica. But Solon, when he came to Egypt, found that he had been known there long before. [και τον Ερεχθεα λεγουσι το γενος Αιγυπτιον ειναι. Diod. Sic. L. 1. I. 183.] Zeus by Lycophron

phron is ſtiled Erectheus; v. 158. It was alſo a title of Poſeidon; and the Athenians worſhiped him as the deity of the ſea.

Ericthonius was the ſame perſonage, whom Minerva was ſuppoſed to have incloſed in an Ark. (Pauſan. L. 1. See Ovid. Met. L. 2.) The word ſeems to be compounded of Erech, the Arkite title, and Thon, or Thonius, an oriental term, and probably had the ſame meaning as γηγενης. Erectheus likewiſe had the title of γηγενης. There were two cities called Erech, at no great diſtance from each other. The natives took care to diſtinguiſh them. The one they ſtiled And-Erech, the other Ard-Erech, the Anderica and Arderica of Herodotus. (l. 6.) Fiery pools were near both.

Erech (the ſame as Barſippa) was particularly famous for weaving. Hence the ſpider for its curious webb was ſtiled Arachana, contracted Arachna. And the poets fabled that this inſect was once a virgin, who, for ſkill in weaving, vied with the goddeſs of wiſdom. Ovid makes her to have been of Lydia, but other writers ſtile her Babylonica. The poet Nonnus ſpeaks of Erech by the name of Arachne, and mentions the manufactures, for which it was ſo famed: but repreſents it as a Perſic city, and near the Tigris;

Και ῳορε ῳοικιλα ῳεπλα, τα ῳερ ῳαρα Τιγριδος ὑδωρ
Νημαλι λεπταλεῳ τεχνησαλο Περσις Αραχνη.

There were in Babylonia canals of communication, which led from the Euphrates to the Tigris: ſo that the cities ſituated upon them might be referred to either river. What the poet means by ſtiling Arachne, which was of Babylonia, Perſic, may be known from his giving the ſame title to the Euphrates, upon which river the city was properly ſituated; and from whence he mentions theſe valuable commodities to have been ſent abroad.

Νηρευς μεν ταδε δωρα πολυπροπα· δωκε δε κουρη
Περσικος Ευφρηης πολυδαιδαλου ειμαθ' Αραχνης.
II. 519.

ERIDANUS.

This river betrays its original in its name; for it has no relation to the Celtic language; but is apparently of Egyptian or Canaanitiſh etymology. This is manifeſt from the terms, of which it is made up: for it is compounded of Ur-Adon, ſive Orus Adonis; and was ſacred to the god of that name. The river ſimply, and out of compoſition was Adon, or Adonis. And it is to be obſerved, that this is the name of one of the principal rivers in Canaan. It is ſaid that the Eridanus was ſo called firſt by Pherecydes Syrus: and that this etymology is true, may in great meaſure be proved from the Scholiaſt upon Aratus. (p. 48.) He ſhews that the name was of Egyptian original, at leaſt conſonant to the language of Egypt; for it was the ſame as the Nile. It is certain, that it occurred in the ancient ſphere of Egypt, from whence the Greeks received it. The great effuſion of water in the celeſtial ſphere, which Aratus ſays was the Nile, is ſtill called Eridanus: and as the name was of oriental original, the purport of it muſt be looked for among the people of thoſe parts. I. 376.

EROS.

The Greeks out of Eiras formed Eros, a god of Love; whom they annexed to Venus, and made her ſon. And finding that the bow was his ſymbol, inſtead of the Iris, they gave him a material bow, with the addition of a quiver and arrows. Being furniſhed with theſe implements of miſchief he was ſuppoſed to be the bane of the world. This was different from his original character. He is ſtiled by Plato (Sympos.) Μεγας θεος, a mighty god; and

it

it is ſaid Ερωϛα μεγιϛων αγαθων ἡμιν αἰϛιον ειναι. The bows of Apollo, and Diana, were probably formed from the ſame originals.

Moſes informs us (Gen. ix.) that the bow in the clouds was inſtituted as the token of a covenant, which God was pleaſed to make with man. To this covenant Heſiod (Theog. v. 780.) alludes, and calls it the great oath. In all probability Iris and Eros were originally the ſame term: and related to the Divine Love exhibited in the diſplay of the bow, which it pleaſed God to make a teſt of his covenant with man. But a difference aroſe in time; and the former was appropriated to the rainbow; and of the latter was formed a boyiſh deity: by which means it was made to vary from its original purport. There was a particular kind of chaplet, familiar among the Greeks; and compoſed, εκ παντων ανθεων. It was called Eros: undoubtedly from having all the variety of colours, which are conſpicuous in the Iris. This beautiful phænomenon in the heavens was by the Egyptians ſtiled Thamuz, and ſeems to have ſignified, *The Wonder*. The Greeks expreſſed it Thaumas; and from hence were derived Θαυμαζω, Θαυμασιος, Θαυμασος. This Thaumas they did not immediately appropriate to the bow, but ſuppoſed them to be two perſonages, and Thaumas the parent. Homer Ιλ. Λ. 27. thus ſpeaks;

———Ιριϛιν εοικοϛες, ἀϛε Κρονιων
Εν νεφεϊ ϛηριξε, Τερας Μεροπων ανθρωπων.

and Ιλ. P. 547.

Ηὔτε πορφυρεην Ιριν Θνητοισι τανυϛϛῃ
Ζευς εξ ουρανοθεν Τερας εμμεναι.———

After the deſcent from the Ark, the firſt wonderful occurrence was the bow in the clouds, and the covenant,

covenant, of which it was made an emblem. To this purpoſe there ſeems to be a verſe of Parmenides, quoted by Plutarch (Amator.)

Πρωτιστον μεν Ερωτα Θεων μητιζετο παντων.

At this ſeaſon another æra began: the earth was ſuppoſed to be renewed; and time to return to a ſecond infancy. They therefore formed an emblem of a child with the rainbow, to denote this renovation in the world; and called him Eros, or Divine Love. But however like a child he might be expreſſed, the more early mythologiſts eſteemed him the moſt ancient of the gods.

Πρεσβυταιον τε, και αυτοτελη, πολυμητιν Ερωτα

Orphic. Argon. v. 422.

Phædrus in Plato (Sympos.) ſays, μεγας θεος ὁ Ερως, και ΘΑΥΜΑΣΤΟΣ — εν πρεσβυταιοις των θεων. Plato here in the term θαυμαστος has an eye to the ancient Amonian name Thaumaz, and Thamuz.

Eros is made by ſome the ſon of Cronus; by others, of Zephyrus; and again by others, of Venus, or the Dove. Which variety of notions aroſe from the different manner of expreſſing, and alſo of interpreting, the ancient hieroglyphics. Eros, who was firſt the wonderful phænomenon, ſeems ſometimes to be ſpoken of as Phanes, who was alſo called Dionuſus. (Orphic. Fragm. ap. Macrob. Sat. L. 1. c. 18.) Among other titles he was ſtiled Maneros, which ſignified Lunus Cupido. Under this character the Egyptians reverenced a perſon who ſeems to have been the ſame as Thamas, or Thamuz: and his rites were attended with lamentations and dirges. They eſteemed him a diſciple of the muſes, a great huſbandman, and the inventor of the plough. (See Plut. Iſ. et Oſir.) II. 343.

ERYX,

In Sicily, was properly Erech. Upon the mount was a celebrated temple of Venus. Doves were here held as ſacred, as they were either in Paleſtine, or Syria. There were two days of the year ſet apart in this place for feſtivals, called Αναγωγια, and Καταγωγια; at which times Venus was ſuppoſed to depart over ſea, and after a ſeaſon to return. There were alſo ſacred Pigeons, which then took their flight from the iſland: but one of them was obſerved upon the ninth day to come back from the ſea, and to fly to the ſhrine of the goddeſs. This was upon the feſtival of the Καταγωγια. Upon this day it is ſaid that there were great rejoicings. On what account can we imagine this veneration for the bird was kept up, and this celebrity to have been inſtituted, but for a memorial of the Dove ſent out of the Ark, and of its return from the deep to Noah? The hiſtory is recorded upon the ancient coins of Eryx; which have on one ſide the head of Janus Bifrons, on the other the ſacred Dove. II. 319. 527.

ERYTHREANS

Was another title, by which the Cuthites were diſtinguiſhed: and the places, where they reſided, received it from them. We are apt to confine the name of the Erythrean ſea to the Red ſea, or Sinus Arabicus; but that was only an inlet, and a part of the whole. The Cuthite Erythreans, who ſettled near Midian, upon the Sinus Elanitis, conferred this name upon that gulf; but the Perſic ſea was alſo denominated in the ſame manner, and was indeed the original Erythrean ſea.

Thoſe of this family who ſettled in India, conferred this name upon the great Indic ocean.

People

People of this family founded many places weſtward, which were called Erythra, in Ionia, Libya, Cyprus, Ætolia, and Bœotia. There were Erythreans about Tarteſſus: Gades itſelf was called Erythia; a ſmall variation for Erythria. (Pliny, N. H. L. 4. p. 230.) Here lived the Σεουδεις Αιθιοπηες of Dionyſius (v. 559.) under which character the Cuthites are particularly denoted.

In ſhort the Cuthites, Ethiopians, and Erythreans were the ſame people: and they had a ſtill more general name of Σκυθαι. III. 185.

ESORUS. ASORUS.

Under theſe titles the deity was worſhiped in Syria, Sicily, and Carthage. I. 28.

ESTA and ASTA.

Hence come the terms Æſtas, Æſtus, Æſtuo, Ασυ, Εσια, Εσιαζειν. I. 62.

ESTACHAR, *or* ISTACHAR,

Is the place or temple of Eſta, or Iſta. That the term originally related to fire, we have the authority of Petavius. (in Epiphanium, p. 42.) Herbert, therefore, with great propriety ſuppoſes the building to have been the temple of Anaia, or Anais, (Travels, p. 138.) who was the ſame as Hanes, as well as Heſtia. Procopius (Perſica, L. 1. c. 24.) ſpeaking of the Perſians, ſays expreſsly, that it was the very ſame which in aftertimes the Romans worſhiped, and called the fire of Heſtia, or Veſta. Hyde renders the term after Kæmpfer, Iſta: but it was more commonly expreſſed Eſta, or Aſta. I. 226. Iſtachar then was a name given to the grand Pureion in Chuſiſtan from the deity there worſhiped. A miſtake in Maximus Tyrius (Diſſert. 8.) may be hence corrected. He ſays,

και

και θυουσι Περσαι πυρι, επιφερουνλες αυλω την πυρος τροφην, επιλεγουνλες, Πυρ, δεσποινα, εσθιε; *O Fire, come, and feed:* it ſhould be, Ω Πυρ, δεσποινα, Ἔσιε; *O mighty Lord of Fire, Heſtius.* I. 228.

ESTES, ASTES, ASTUS,

All are variations of the ſame term, and equally relate to fire. II. 463.

ΗΘΕΙΟΣ.

Ait and Aith were terms not only of high honour but of endearment. Venus in Apollonius Rhodius (L. 3. v. 52.) calls Juno, and Minerva, by way of reſpect, Ηθειαι. Menelaus ſays to his brother Agamemnon (Il. K. v. 37.) Τιφθ' ὁυλως, Ηθειε, κορυστειαι; and (Ψ. v. 94.) Τιπλε μοι, Ηθειη κεφαλη, δευρ' ηλυθουθας, are the words of Achilles to the ſhade of his loſt Patroclus. Ηθειος, in the original acceptation, as a title, ſignified Solaris, Divinus, Splendidus; but in a ſecondary ſenſe it denoted any thing holy, good, and praiſe-worthy. From this ancient term were derived the ηθος and ηθικα of the Greeks. I. 21.

ETHEMON.

Ovid, though his whole poem be a fable, yet copies the modes of thoſe countries, of which he treats. Speaking therefore of an Ethiopian, he introduces him by the name of Eth-Amon, but ſoftened by him into Ethemon. (Metam. L. 5. 162.)

——— inſtabant parte ſiniſtra
Chaonius Molpeus, dextra Nabathæus Ethemon.

So Virg. Æn. L. 10. 126.

—— comites

——— comites Sarpedonis ambo,
Et clarus Ethemon Lycia comitantur ab alta.
Or, *Clarus et Ethemon.*——I. 22.

ETHIOPIANS,

Were deſcended from Chus, who was their great anceſtor. I. 104.

The worſhip of the Serpent began among them; and they were from thence denominated Ethopians, and Aithopians, which the Greeks rendered Αιθιοπες. It was a name which they did not receive from their complexion, as has been commonly ſurmiſed; for the branch of Phut, and the Lubim, were probably of a deeper die; but they were ſo called from Ath-Ope, and Ath-Opis, the god, which they worſhiped. (See Pliny, L. 6.) 481.

ETYMOLOGY.

Euſtathius upon Dionyſius has laid down a rule, which ſhould be carefully remembered: Ει βαρβαροι το ονομα, ου χρη ζητειν Ελληνικην ετυμολογιαν αυτου. This is a plain and golden rule, poſterior indeed to Ariſtotle, Plato, and other Greek writers; which however common ſenſe might have led them to have anticipated, and to have followed: but it was not in their nature. Euſtathius who gave the advice was a Greek, and could not for his life abide by it. It is true that Socrates is made to ſay ſomething very like it. (Plato in Cratylo.) Εννοω γαρ, ὁτι πολλα οἱ Ἑλληνες ονομαῖα, αλλως τε και οἱ ὑπο τοις Βαρβαροις οικουντες παρα των Βαρβαρων ειληφασι—ει τις ζητοι ταυτα καῖα την Ἑλληνικην φωνην, ὡς εοικοτως κειται, αλλα μη καῖ' εκεινην, εξ ἡς το ονομα τυγχανει ον, οισθα ὁτι αποροι αν. Who would think, when Plato attributed to Socrates this knowlege, that he would make him continually act in contradiction to it? Or that other writers, when this plain truth was acknowledged, ſhould deviate ſo ſhamefully?

Some

Some neceſſary Rules and Obſervations in reſpect to Etymological inquiries; and for the better underſtanding the Mythology of Greece.

1. We muſt never deduce the etymology of an Egyptian, or Oriental term from the Greek language. Euſtath. ſupra.

2. We ſhould recur to the Doric mode of expreſſion, as being neareſt to the original.

3. All terms of relation between the deities are to be diſregarded.

4. We muſt have recourſe to the oblique caſes, eſpecially in nouns imparaſyllabic, when we have an ancient term tranſmitted to us either from the Greeks or Romans. The nominative in both languages, is often abridged: ſo that from the genitive, or from the poſſeſſive, the original term is to be deduced. This will be found to obtain even in common names. e. g. Mentis, and not Mens, was the true nominative of mentis, menti, mentem.

Iſtic eſt de ſole ſumptus ignis, iſque mentis eſt.

Ap. Ennii fragm.

5. All the common departments of the deities are to be ſet aſide, as inconſiſtent, and idle.

6. Obſerve that people of old were ſtiled the Children of the god, whom they worſhiped; hence they were at laſt thought to have been his real offſpring: and that the Prieſts were repreſented as foſter-fathers to the deity, before whom they miniſtered; and Prieſteſſes were ſtiled τιθηναι, or nurſes.

7. Obſ. that Colonies always went out under the patronage and title of ſome deity; that this conducting god was in aftertimes ſuppoſed to have been the real leader. That therefore the whole merit of a tranſaction was imputed to this deity ſolely; who was repreſented under the character, e. g. of Perſeus, Dionuſus, or Hercules; but that, if,

if, inſtead of one perſon, we put a people, the hiſtory will be found conſonant to truth.

8. As the Græcians made themſelves principals in many great occurrences, which were of another country, we muſt look abroad for the original, both of their rites and mythology; and apply to the nations, from whence they were derived. Their original was foreign; and ingrafted upon the hiſtory of the country where they ſettled. This is of great conſequence, and repeatedly to be conſidered.

9. One great miſtake alſo too frequently prevails among people, who deal in theſe reſearches, which muſt be carefully avoided. We ſhould never make uſe of a language, which is modern, or comparatively modern, to deduce the etymology of ancient, and primitive terms.

10. It has been the cuſtom of thoſe writers, who have been verſed in the Oriental languages, to deduce their etymologies from roots; which are often ſome portion of a verb. But the names of places and of perſons are generally an aſſemblage of qualities, and titles. The terms were obvious, and in common uſe; taken from ſome well known characteriſtics. Thoſe, who impoſed ſuch names, never thought of a root: and probably did not know the purport of the term. I. 129—175. v. Græcians. Hebrew.

EVA.

Clemens Alexandrinus ſays (and Epiphanius ſays the ſame) that this term ſignified a Serpent, if pronounced with a proper aſpirate. There were places of this name in Arcadia, Argolis, and Macedonia. And a mountain called Eva, or Evan, near the city Meſſene, noticed by Pauſanius. (l. 3.) I. 487.

Some think that the invocation, Eva, Eva, related to the great Mother of Mankind, who was deceived

deceived by a Serpent: but I ſhould think, that Eva was the ſame as Eph, Epha, Opha, which the Greeks rendered Οφις, Ophis, and by it denoted a Serpent. I. 474.

EUBOEA.

The worſhip of the Serpent began among the ſons of Chus. They brought theſe rites into Greece; and called the iſland where they firſt eſtabliſhed them Ellopia, Solis Serpentis inſula. It was the ſame as Eubœa, a name of the like purport, in which iſland was a region named Æthiopium. Eubœa is properly Oub-Aia; and ſignifies the Serpent iſland. I. 479.

EUDOXUS.

Until he had been in Egypt, the Græcians did not know the ſpace of which the true year conſiſted. I. 167.

EUMOLPIDÆ.

Diodorus Siculus (l. 1.) ſays, that the prieſts at Athens ſo ſtiled, came from Egypt. I. 186.

EUROPA.

Under the character of Europa may be underſtood people ſtiled Europeans from their worſhip of the Serpent. Europa (the ſame as Rhea, and Aſtarte) was a deity: and the name is a compound of Eur-Ope, analogous to Canope, Canophis, and Cnuphis of Egypt; and ſignifies Orus Pytho. It is rendered by the Greeks as a feminine, upon ſuppoſition that it was the name of a woman; but it related properly to a country; and we find many places of the like etymology in Media, Syria, and Babylonia: which were expreſſed in the maſculine

Europus, and Oropus. The ſame alſo is obſervable in Greece. II. 163.

EUROPUS,

Is the ſame as Oropus, and ſignifies Orus Pytho. Ops, Opis, Opus, Opas, all ſignify a Serpent. Zeus was the ſame as Orus, and Oſiris: hence ſtiled Europus, and Europas; which Homer has converted to Ευρυοπας, and accordingly ſtiles Jupiter Ευρυοπα Ζευς. II. 179. n.

EURUNOME.

Under this name Dercetus was worſhiped by the Phigalians in Arcadia. Her ſtatue was of great antiquity; and repreſented a woman as far as the middle, but from thence had the figure of a fiſh. She had a chain of gold, and was denominated by the natives Eurunome Diana: which Euronome is repreſented as the moſt ancient of the female divinities, and the wife of Ophion. II. 314.

F.

FABA ÆGYPTIACA.

MOST of the Aquatics of the Nile were eſteemed ſacred: among theſe was this Faba. It was a ſpecies of bean, ſtiled Colocaſia; and was reverenced on account of its ſhape. The common bean is particularly like the Navis biprora, or ſacred ſhip of Iſis. The Faba Ægyptiaca had the ſame appearance; and this perhaps was the reaſon why Pythagoras abſtained from beans; for his whole ſyſtem ſeems to have been borrowed from Egypt. It was undoubtedly on account of this reſemblance, that it was alſo called Cuamon, and Cibotium, from Cibotus, Κιβωτος, *a boat*. Some ſuppoſe it to have been a ſpecies of Ciborium; of whoſe fruit they made cups to drink. Athenæus, L. 11. p. 477. Και ταχα αν ειη τα λεγομενα σκυφια δια το εις ξενον συνηχθαι, ὡς τα Αιγυπτια Κιβωρια. II. 399.

FANUM.

From Ph' Hanes, the fountain of light was derived Phanes of Egypt; alſo φαινω, φανεις, φανερος: and from Ph'ain on, Fanum. I. 124.

FATHERS.

Almoſt all the Fathers, and many other learned men, ſuppoſe the gods of the heathen to have been deified mortals, who were worſhiped in the countries where they died. It was alſo the opinion of the heathen themſelves; the very people, by whom

theſe gods were honoured: yet ſtill it is a miſtake. For theſe ταφοι were not tombs, but λοφοι μαζοειδεις, conical mounds of earth; on which in the firſt ages offerings were made by fire. Hence τυφω ſignified *to make a ſmoke*, ſuch as aroſe from incenſe upon theſe Tupha, or mounds. (*See more under* Taph.)

In reſpect to the Fathers, the whole of their argument turns upon this point, the conceſſions of the Gentiles. The more early writers of the church were not making a ſtrict chronological inquiry: but were labouring to convert the heathen. They therefore argue with them upon their own principles; and confute them upon their own teſtimony. It matters not whether the notion that theſe ſuppoſed deities had been mortals were true: the Fathers very fairly make uſe of it. They avail themſelves of theſe conceſſions; and prove from them the abſurdity of the gentile worſhip, and the inconſiſtency of their opinions. I. 454.

FERENTUM

Was Fer-En, Ignis, vel Solis fons. And here was a ſacred fountain, whoſe waters were ſtiled Aquæ Ferentinæ,—cui numen, etiam, et divinus cultus tributus fuit. Cluver. Ital. L. 2. Here was a grove equally ſacred; where the ancient Latines uſed to hold their chief aſſemblies. As this grand meeting uſed to be in a place denominated from fire, it was the cauſe of thoſe councils being called Feriæ Latinæ. I. 191.

FERONIA,

The name of a goddeſs, and of the city denominated from her. It may be deduced from Fer-On, Ignis dei Solis: for the worſhip of the Sun, and the rites of fire were here practiſed. One cuſtom remained even to the time of Auguſtus, that of the prieſts walking barefoot over burning coals. (Strab. L. 5.)

L. 5.) The town ſtood at the bottom of mount Soracte, ſacred to Apollo: and the prieſts were ſtiled Hirpi. The temple is ſaid to have been founded on account of a peſtilential vapour, which aroſe from a cavern: and to which ſome Shepherds were conducted by (Λυκος) *a wolf*. I. 190.

FOUNTAINS.

The ancient Cuthites, and the Perſians after them, had a great veneration for Fountains, and ſtreams. Which alſo prevailed among other nations, ſo as to have been at one time almoſt univerſal. If rivers were attended with any nitrous, or ſaline quality, or with any fiery eruption, they were adjudged to be ſtill more ſacred; and ever diſtinguiſhed with ſome title of the deity. I. 192. It was an univerſal notion, that a divine energy proceeded from the effluvia; and that the perſons, who reſided in their vicinity, were gifted with a prophetic quality. Fountains of this nature, from the divine influence with which they were ſuppoſed to abound, were by the Amonians ſtiled Ain Omphe. I. 276.

FURIES.

Nonnus (l. 44.) ſays, Περσεφονη Ϛωρηξεν Ερινυας. The notion of which Furies aroſe from the cruelties practiſed in the Prutaneia alluded to. They were called by the Latines Furiæ; and were originally only the prieſts of fire; but were at laſt ranked among the helliſh tormentors. II. 41.

G.

GAU and GO,

EXPRESSED *Cau*, *Ca*, and *Co*, ſignifies a houſe, or temple; alſo a cave or hollow, near which the temple of the deity was founded. Some nations uſed it in a more extended ſenſe; and by it denoted a town, or village, and any habitation at large. It is found in this acceptation among the ancient Celtæ, and Germans, as we learn from Cluverius. Germ. Antiq. L. 1. c. 13.—Hinc Briſgaw, Wormeſgaw, Zurichgow, Turgow, Nordgaw, Andegaw, Rhingaw, Hennegaw, Weſtergow, Ooſtergow. I. 97—117.

GAUGAMELA

Was not the houſe of a camel, οικος Καμηλου, as Plutarch (Vit. Alex.) and Strabo (l. 16.) would perſuade us: but it was the houſe and temple of Cam-El, the deity of the country. This title was brought from Chaldea to Egypt; and from thence to Greece, Hetruria, and other regions. It was the ſame place with Arbela. I. 99.

GAUZANITIS,

A region ſo named from a city Gauzan, the Goſan of the ſcriptures. Strabo (l. 16.) calls it Χαζηνη, Cha-Zene, and places it near Adiabene. Gauzan, or Go-zan, is literally the houſe of the Sun. Goſhen, or Goſhan, like Gauzan in Meſopotamia,

potamia, ſignifies the temple of the Sun: hence it was rendered by the Greeks Heliopolis. Artapanus, as we learn from Euſebius, expreſſes it Καισαν. Go-Shan, Gau-Zan, Caiſan, Cazena, all denote a place ſacred to the Sun. I. 104.

GAZA,

A city in Paleſtine; it was named both Iöna, and Minoa: the latter of which names it was ſaid to have received from Ion of Argos. (Steph. Byzant.) II. 506.

GENTILE.

All the myſteries of the Gentile world ſeem to have been memorials of the Deluge; and of the events, which immediately ſucceeded. They conſiſted for the moſt part of a melancholy proceſs; and were celebrated by night with torches in commemoration of the ſtate of darkneſs, in which the Patriarch and his family had been involved. The firſt thing at theſe awful meetings was to offer an oath of ſecreſy to all, who were to be initiated; after which they proceeded to the ceremonies. Theſe began with a deſcription of Chaos: by which was ſignified ſome memorial of the Deluge. Chaos was certainly the ſame as Βυθος, the great abyſs. Of the rites above-mentioned we have an account in the Orphic Argonautica. V. 11, &c.

————Μετα δ' ορκια Μυσαις,
Αρχαιου μεν πρωτα Χαους αμεγαρτον αναγκην,
Και Κρονον, ὁς ελοχευσεν απειρεσιοισιν ὑφ' ὁλκοις
Αιθερα, και διφυη περιωπεα κυδρον Ερωτα.

The poet adds afterwards, that Eros had the name of Phanes, becauſe he was the firſt remarkable object which appeared to the eye of man, in conſequence of this great event. Noah is ſpoken of as a man of juſtice; and this part of his character

is continually alluded to by the mythologiſts, whenever they treat of his hiſtory. The author of the poem above, among many ſacred rites, to which he had been witneſs, mentions the orgies of Juſtice, or the Juſt perſon; and thoſe of Arkite Athene, which were celebrated by night:

Οργια Πραξιδικης και Αρειυης νυκ[τ]ος Αθηυης. v. 31.

by Αρειυη Αθηυη was meant Arkite Providence; in other words Divine Wiſdom, by which the world was preſerved. In theſe myſteries, after the people had for a long time bewailed the loſs of a particular perſon, he was at laſt ſuppoſed to be reſtored to life. Upon this the prieſt uſed to addreſs the people in theſe memorable terms, "Comfort yourſelves, all ye, who have been partakers of the myſteries of the deity thus preſerved: for we ſhall now enjoy ſome reſpite from our labours." To theſe were added the following remarkable words: "I have eſcaped a ſad calamity; and my lot is greatly mended." At ſuch times there ſeems to have been an invocation made by the people to the Dove, Iönah; which was probably introduced to their view; Ιω Μακαιρα, Λαμπαδηφορος; *Hail to the Dove, the Reſtorer of Light.* II. 331.

ΓΕΡΗΝΙΟΣ,

An Amonian term; applied by Homer to Neſtor. It ſignifies a princely, and venerable perſon. I. 47.

ΓΕΡΑΙΣΤΟΣ,

The Cyclopians were undoubtedly a part of the people called Academians, who reſided in Attica; where they founded the Academia, and Ceramicus, and introduced human ſacrifices. Hence we are informed, that the Athenians in the time of a plague ſacrificed three Virgins, daughters of Hyacinthus,

at

at the tomb of Geræſtus, the Cyclops. But Geræſtus is not a perſon, but a place. Γεραιϛος is a ſmall variation for Ker-Aſtus; and ſignifies the temple of Aſtus, the god of fire. It was certainly the ancient name of the place, where theſe ſacrifices were exhibited. And the Taphos was a Cyclopian altar, upon which they were performed. I. 503.

GIB

Signifies an *Hill*. Gibeon was the hill of the Sun; ſaid to be famous for its ſprings. Gibethon is a compound of Gib-Ethon, or Athon, titles of the ſame deity. I. 94.

GIWON.

In the iſland of Japan they have many ſymbolical repreſentations, which plainly allude to the Ark. Among other inſtances is that of a particular deity called Giwon; who is alſo ſtiled Goſo Tennoo, or the Ox-headed prince of heaven. (Kæmpfer's Japan.) II. 442.

GODS.

All the deities of Greece were αποσπασμαλα, or derivatives, formed from the titles of Amon, and Orus, the Sun. Many of them betray this in their ſecondary appellations; for Vulcan, Diana, &c. were called Apha, &c. I. 61. The blindneſs of the Greeks, in regard to their own theology and to that of the countries, from whence they borrowed, led them to miſapply the terms which they had received, and to make a god out of every title. But however they may have ſeparated, and diſtinguiſhed them under different perſonages, they are all plainly reſolvable into one deity, the Sun. The ſame is to be obſerved as to the gods of the Romans. 307. There was by no means originally that diverſity

diverſity of gods, which is imagined, as Sir John Marſham has very juſtly obſerved. Chron. Canon. p. 32. Neque enim tanta πολυθεότης Gentium, quanta fuit Deorum πολυωνυμία. 309.

Porphyry (ap. Euſeb. P. E. L. 3.) acknowledged, that Veſta, Rhea, Ceres, Themis, Priapus, Proſerpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one, and the ſame. Nobody had examined the theology of the ancients more deeply than Porphyry. He was a determined Pagan; and his evidence in this point is unexceptionable. 316.

GRÆCIANS.

The firſt inhabitants of the country, called afterwards Hellas, were the ſons of Iavan; who ſeem to have degenerated very early, and to have become truly barbarous. Hence the beſt hiſtorians of Greece confeſs, that their anceſtors were not the firſt inhabitants: but that it was before their arrival in the poſſeſſion of a people, whom they ſtiled Βαρβαροι. The Helladians were colonies of another family; and introduced themſelves ſomewhat later. They were of the race, which I term Amonian; and came from Egypt, and Syria: but originally from Babylonia. They came under various titles, all taken from the religion which they profeſſed. As ſoon as the Amonians were ſettled, and incorporated with the natives, a long interval of darkneſs enſued. The very union produced a new language: at leaſt the ancient Amonian became by degrees ſo modified, and changed, that the terms of ſcience, and worſhip were no longer underſtood. Hence the titles of their gods were miſapplied: and the whole of their theology grew more and more corrupted; ſo that very few traces of the original were to be diſcovered. In ſhort, almoſt every term was miſconſtrued, and abuſed. This æra of darkneſs was of long duration: at laſt the Aſiatic Greeks began

began to beſtir themſelves. They had a greater correſpondence than the Helladians: and they were led to exert their talents from examples in Syria, Egypt, and other countries. The ſpecimens which they exhibited of their genius were amazing: and have been juſtly eſteemed a ſtandard for elegance and nature. The Athenians were greatly affected with theſe examples. They awoke as it were out of a long and deep ſleep: and as if they had been in the training of ſcience for ages, their firſt efforts bordered upon perfection. In the ſpace of a century, out of one little confined diſtrict, were produced a group of worthies, who at all times have been the wonder of the world. They did not however retrieve any loſt annals: nor were any efforts made to diſpel the cloud in which they were involved.

Among the various traditions handed down they did not conſider, which really related to their country, and which had been introduced from other parts. Indeed they did not chuſe to diſtinguiſh, but adopted all for their own; taking the merit of every ancient tranſaction to themſelves. No people had a greater love for ſcience; nor diſplayed a more refined taſte in compoſition. Their ſtudy was ever to pleaſe, and to raiſe admiration. Hence they always aimed at the marvellous; which they dreſſed up in the moſt winning manner: at the ſame time that they betrayed a ſeeming veneration for antiquity. But their judgment was perverted: and this veneration was attended with little regard to truth. They had a high opinion of themſelves and their country in general: and being perſuaded that they ſprang from the ground on which they ſtood; and that the Arcadians were older than the moon, they reſted ſatisfied with this, and looked no farther. In ſhort, they had no love for any thing genuine, no deſire to be inſtructed. Their

Their hiſtory could not be reformed but by an acknowledgement which their pride would not ſuffer them to make. They therefore devoted themſelves to an idle theology: and there was nothing ſo contradictory and abſurd, but was greedily admitted, if ſanctioned by tradition. Even when the truth glared in their very faces, they turned from the light; and would not be undeceived. They went ſo far as to deem inquiry a crime; and thus precluded the only means, by which the truth could be obtained.

An idle zeal made them attribute to their forefathers the merit of many great performances to which they were utterly ſtrangers. Wherever they got footing, or even a tranſient acquaintance, they in their deſcriptions accommodated every thing to their own preconceptions; and expreſſed all terms according to their own mode of writing, and pronunciation, that appearances might be in their favour. To this were added a thouſand ſilly ſtories to ſupport their pretended claim. In reſpect to foreign hiſtory, and geographical knowledge, the Greeks in general were very ignorant. (v. Strabo. L. 11. p. 774. L. 15. p. 1006.)

The ancient hiſtory and mythology of Greece was partly tranſmitted by the common traditions of the natives: and partly preſerved in thoſe original Doric hymns, which were univerſally ſung in their Prutaneia and temples. Theſe were in the ancient Amonian language; and were chanted by the Purcones, or prieſts of the Sun, and by the female Hierophants; of whom the chief upon record were Phaënnis, Phæmonoe, and Bæo. The laſt of theſe mentions Olen, as the inventor of verſe, and the moſt ancient prieſt of Phœbus. Theſe hymns grew, by length of time, obſolete; and ſcarce intelligible. They were however tranſlated, or rather imitated by Homer, and others. Many of the

the ſacred terms could not be underſtood, nor interpreted; they were however retained with great reverence; and many which they did attempt to decipher, were miſconſtrued and miſapplied. Upon this baſis was the theology of Greece founded: from hence were the names of the gods taken: and various departments attributed to the ſeveral deities. Every poet had ſomething different in his theogony; and every variety, however inconſiſtent, was admitted by the Greeks without the leaſt heſitation. Such were the principles which gave birth to the mythology of the Græcians; from whence their ancient hiſtory was in great meaſure derived. As their traditions were obſolete, and filled with extraneous matter, it rendered it impoſſible for them to arrange properly the principal events of their country.

Another reaſon may be given for the obſcurity in the Græcian hiſtory, even when letters had been introduced among them. They had a childiſh antipathy to every foreign language; and were equally prejudiced in favour of their own. This has paſſed unnoticed; yet was attended with the moſt fatal conſequences. They were miſled by the too great delicacy of their ear; and could not bear any term which appeared to them barbarous, and uncouth. On this account they either rejected foreign appellations; or ſo modelled and changed them, that they became in ſound and meaning eſſentially different. They explained every thing by the language in uſe; without the leaſt retroſpect or allowance: and all names and titles from other countries were liable to the ſame rule. If the name was diſſonant, and diſagreeable to their ear, it was rejected as barbarous: but if it was at all ſimilar in ſound to any word in their language, they changed it to that word; though the name were of Syriac original, or introduced from Egypt,

or

or Babylonia. The purport of the term was by theſe means changed: and the hiſtory which depended upon it, either perverted, or effaced. I. 143.

The Græcians, who received their religion from Egypt, and the Eaſt, miſconſtrued every thing which was imported; and added largely to theſe abſurdities. They adopted deities, to whoſe pretended attributes they were totally ſtrangers; whoſe names they could neither articulate nor ſpell. They did not know how to arrange the elements, of which the words were compoſed. Hence it was, that Solon the Wiſe could not eſcape the bitter, but juſt, cenſure of the prieſt in Egypt, who accuſed both him, and the Græcians in general of the groſſeſt puerility, and ignorance. Ω Σολων, Σωλων, Ελληνες εστε παιδες αει, γερων δε Ἑλλην ουκ εστι, νεοι τε ψυχας ἁπαντες· ουδεμιαν γαρ εν ἑαυτοις εχετε παλαιαν δοξαν, ουδε μαθημα χρονῳ πολιον ουδεν. (Cyril. contra Julian. p. 15. It is related ſomewhat differently in the Timæus of Plato.) The truth of this allegation may be proved both from the uncertainty, and inconſiſtency of the ancients in the accounts of their deities. Of this uncertainty Herodotus takes notice. (l. 2. c. 53.) Ενθεν δε εγενετο ἑκαστος των θεων, ειτε δ' αει ησαν παντες, ὁκοιοι τε τινες τα ειδεα, ουκ ηπιστεατο μεχρι ου πρωην τε και χθες, ὡς ειπειν λογῳ. The evidence of Herodotus muſt be eſteemed early; and his judgment valid. What can afford us a more ſad account of the doubt and darkneſs, in which mankind was enveloped, than theſe words of the hiſtorian? How plainly does he ſhew the neceſſity of Divine interpoſition; and of Revelation in conſequence of it? I. 306.

GROTTOS,

Formed by nature, or artificially produced, were in reality temples, and not tombs; and what have

have been ſuppoſed to be coffins, were ciſterns for water which the Perſians uſed in their nocturnal luſtrations. I. 222.

ΓΡΥΠΕΣ.

Towers for augury were the repoſitory of much treaſure; and were often conſecrated to the Ophite deity. The temple was called Kir-Upis, which the Greeks abridged to Γρυπες; and finding many of the Amonian temples in the north, with the device of a winged ſerpent upon the frontal, they gave this name to the hieroglyphic. Hence, perhaps, aroſe the notion of Γρυπες, or Gryphons; which, like certain Dragons, were ſuppoſed to be the guardians of treaſure, and to never ſleep. The real conſervators of the treaſure, were the prieſts. They kept up a perpetual fire, and an unextinguiſhed light in the night. From Kir-Upis, the place of his reſidence, a prieſt was named Grupis; and from Kir-Uph-On, Gryphon. The Poets have repreſented the Grupes as of the ſerpentine kind; and ſuppoſed them to have been found in countries of the Arimaſpians, Alazonians, Hyperboreans, and other the moſt northern regions, which the Amonians poſſeſſed. All the ſtories about Prometheus, Chimæra, Meduſa, Pegaſus, Hydra, as well as of the Grupes, or Gryphons, aroſe in great meaſure from the ſacred devices upon the entablatures of temples. I. 446.

H.

HAGNON.

IN Arcadia, near mount Lyceus, was a ſacred fountain ſo called; into which one of the nymphs, who nurſed Jupiter, was ſuppoſed to have been changed. It is the ſame as Ain-On, the fountain of the Sun. I. 202.

HAM.

He was eſteemed the Zeus of Greece, and Jupiter of Latium. From Egypt his name and worſhip was brought into Greece; as indeed were the names of almoſt all the deities there worſhiped. I. 3. He being the Apollo of the eaſt, was worſhiped as the Sun; and was alſo called Sham and Shem. This has been the cauſe of much perplexity, and miſtake: for by theſe means many of his poſterity have been referred to a wrong line, and reputed the ſons of Shem; the title of one brother not being diſtinguiſhed from the real name of the other. 66. His poſterity eſteemed themſelves of the Solar race. The chief oracle in the firſt ages was that of Ham, who was worſhiped as the Sun, and ſtiled El, and Or; hence theſe oracles are in conſequence called Amphi, Omphi, Alphi, Elphi, Orphi, Urphi. 88.

In the very ancient accounts of Greece Ham is called Iämus, and his prieſts Iämidæ. His oracle in conſequence of this was ſtiled Iämphi, and Iämbi, which was the ſame term as Amphi. From Iämbi came the meaſure Ιαμβος, in which oracles of old were delivered. Ham among the Egyptians

was called Tithrambo, which is the ſame name as the Dithyrambus of Diodorus. Μαντειον ην εν Ολυμπια, ου αρχηγος γεγονεν Ιαμος, τη δια εμπυρων μαντεια, ἡ και μεχρι του νυν οἱ Ιαμιδαι χρωνται. Schol. in Pind. Olymp. Ode VI. Ἰαμος αρχηγος was in reality the deity: his attendants the Iamidæ were perſons of great power and repute. From the term Dithyrambus were derived the θριαμβος of the Greeks and the *triumphus* of the Romans. 257.

He was the Hermes of the Egyptians, and his oracle was called Omphi, and when particularly ſpoken of as *the* oracle, it was expreſſed P'omphi, and P'ompi. The worſhip of Ham, or the Sun, as it was the moſt ancient, ſo it was the moſt univerſal of any in the world. It was at firſt the prevailing religion of Greece; and was propagated over all the ſea coaſt of Europe: from whence it extended itſelf into the inland provinces. It was eſtabliſhed in Gaul and Britain; and was the original religion of this iſland, which the Druids in aftertimes adopted. That it went high in the north is evident from Auſonius, who takes notice of its exiſting in his time. (Ode 4—10.) 284. Ham was alſo the ſame as Petor and Oſiris. q. v.

HAMATH.

The people of Canaan and Syria paid a great reverence to the memory of Ham: hence we read of many places in thoſe parts named Hamath, Amathus, Amathuſia. There was an Hamath in Cyprus, by the Greeks expreſſed Αμαθους, of the ſame original. I. 22.

HANES,

Is derived from An-Ees; and was a title of the Sun. I. 57. 90. Ζευς was worſhiped under this title in Greece, and ſtiled Ζευς Αινησιος. (v. Schol. in Apollon. Rhod. l. 2. v. 297. Strabo, L. 10. p. 700.

where read Αιννης for Αινος.) This title ſometimes occurs with the prefix Ph'anes. 199.

HAR, and HOR,

Signify a mountain; ορος of the Greeks. I. 94. Har and Hara (rendered Ηρα by the Ionians) were common titles, and particularly beſtowed upon Juno, as Queen of heaven. And analogous to this Har-Mon, and Har-Monia, ſignify Domina vel Regina Luna. II. 447.

HARMONIA,

The daughter of Mars and Venus, whom Cadmus is ſaid to have married. Bochart imagines that ſhe had her name from mount Hermon: but ſhe ſeems to have been an emblem of nature, and the foſtering nurſe of all things. She is from hence ſtiled by Nonnus, παντροφος Αρμονια. And when Venus is repreſented in the allegory as making her a viſit, ſhe is ſaid to go εις δομον Αρμονιας παμμητορος. In ſome of the Orphic verſes ſhe is not only repreſented as a deity, but as the light of the world.

Αρμονιη, κοσμοιο φαεσφορε, και σοφε Δαιμον.

Harmonia was ſuppoſed to have been a perſonage, from whom all knowledge was derived. On this account the books of ſcience were called κυρβιας Αρμονιας, the books of Harmonia, as well as the books of Hermes. Theſe were four in number, of which Nonnus (l. 12.) gives a curious account, and ſays, that they contained matter of wonderful antiquity. The firſt of them is ſaid to have been coeval with the world.

Πρωτην κυρβιν οπωπεν αλερμονος ηλικα κοσμου,
Ειν ενι παντα φερουσαν, οσα σκηπτουχος Οφιων
Ηνυσεν.

From

From hence we find, that Harmon, or Harmonia, was a deity, to whom the firſt writing is aſcribed. The ſame is ſaid of Hermes. The invention is alſo aſcribed to Taut, or Thoth. Cadmus is ſaid not only to have brought letters into Greece, but to have invented them. From hence we may fairly conclude, that under the characters of Hermon, Hermes, Taut, Thoth, and Cadmus, one perſon is alluded to.

The deity, called by the Greeks Harmonia, was introduced among the Canaanites very early by the people of Egypt: and was worſhiped in Sidon, and the adjacent country, by the name of Baal Hermon. II. 151.

Nonnus (l. 41.) gives an account of a Robe or Pharos, which Harmonia is ſuppoſed to have worn, when ſhe was viſited by the goddeſs of beauty. Upon it were delineated the earth, the heavens, and the ſtars. The ſea alſo, and the rivers were repreſented: and the whole was at the bottom ſurrounded by the ocean.

Πρωτην Γαιαν επασσε μεσομφαλον, αμφι δε γαιη
Ουρανον εσφαιρωσε τυπῳ κεχαραγμενον ασ[τ]ρων.
Συμφερ[τ]ην δε θαλασσαν εφηρμοσε συζυγι Γαιη,
Και πο[τ]αμους ποικιλλεν· επ' ανδρομεῳ δε με[τ]ωπῳ
Ταυροφυης μορφου[τ]ο κερασφορος εγχλοος εικων.
Και πυμα[τ]ην παρα πεζαν ευκλωσοιο χι[τ]ωνος
Ωκεανος κυκλωσε περιδρομον αν[τ]υγα Κοσμου.

All this relates to a painting either at Sidon or Berytus; which was delineated in a tower or temple ſacred to Hermon. I. 395.

HARPIES.

I imagine that the ſtory of the Harpies relates to the prieſts of the Sun. They were denominated from their ſeat of reſidence, which was an oracular temple called Harpi, and Hirpi, analo-

gous to Orphi, and Urphi in other places. The ancient name of a prieſt was Cahen, rendered miſtakenly Κυν, and Canis. Hence the Harpies, who were prieſts of Ur, are ſtiled by Apollonius (l. 2.) *the Dogs of Jove:*

Ου θεμις, ω υιεις Βορεου ξιφιεσσιν ελασσαι
Ἁρπυιας, μεγαλοιο Διος ΚΥΝΑΣ.

This term in the common acceptation is not applicable to the Harpies, either as birds, for ſo they are repreſented; or as winged animals. But this repreſentation was only the inſigne of the people. The Harpies were certainly a college of prieſts in Bithynia; and on that account called Cahen. They ſeem to have been a ſet of rapacious perſons, who for their repeated acts of violence, and cruelty, were driven out of the country. Their temple was ſtiled Arpi; and the environs Arpi-ai: hence the Græcians formed Ἁρπυιαι. II. 43.

HEBREW.

If a prophet were to riſe from the dead, and preach to any nation, he would make uſe of terms adapted to their idiom and uſage; without any retroſpect to the original of the terms, whether they were domeſtic, or foreign. The Sacred Writers undoubtedly obſerved this rule towards the people, for whom they wrote; and varied in their expreſſing of foreign terms, as the uſage of the people varied. For the Jewiſh nation at times differed from its neighbours, and from itſelf. We may be ſure, that the Jews, and their anceſtors, as well as all nations upon earth, were liable to expreſs foreign terms with a variation; being led by a natural peculiarity in their mode of ſpeech. They therefore are ſurely to be blamed, who would deduce the orthography of all ancient words from the Hebrew; and bring every extraneous term to that teſt. It requires

requires no great inſight into that language to ſee the impropriety of ſuch procedure. Yet no prejudice has been more common. The learned Michaelis has taken notice of this fatal attachment, and ſpeaks of it as a ſtrange illuſion. He ſays, that *it is the reigning influenza, to which all are liable, who make the Hebrew their principal ſtudy.* The only way to obtain the latent purport of ancient terms is by a fair analyſis. This muſt be diſcovered by an apparent analogy; and ſupported by the hiſtory of the place, or perſon, to whom the terms relate. If ſuch helps can be obtained, we may determine very truly the etymology of an Egyptian or Syriac name; however repugnant it may appear to the orthography of the Hebrews. I. 198. v. Etymology.

HELLENISMUS.

The firſt innovation in religion was called by this name; which had no relation to Greece, being far prior to Hellas, and to the people denominated from it. Though it began among the Cuthites in Chaldea; yet it is thought to have ariſen from ſome of the family of Shem, who reſided among that people. Epiphanius (Hæres. L. 1. c. 6.) accordingly tells us, that *Ragem, or Ragau, had for his ſon Seruch, when idolatry and Helleniſmus firſt began among men.* But Euſebius, Chron. p. 13. and other writers mention, that he was the author of this apoſtacy. *Seruch was the firſt, who introduced the falſe worſhip, called Helleniſmus.* Some attribute alſo to him the introduction of images; but moſt give this innovation to his grandſon Terah. (Epiphan. L. 1. p. 7.)

The people of Midian lived upon the upper and eaſtern receſs of the Red ſea; where was a city called El Ain, the Elana of Ptolemy, and Allane of Joſephus. It happens, that there are in the oppo-

ſite receſs fountains, which retain the name of El Ain at this day; and they are likewiſe called by the Arabs Ain Moſh, or the fountains of Moſes. Hence each bay has been at times called Sinus Elanites; which has cauſed ſome confuſion in the accounts given of theſe parts. The nether receſs had certainly its name from the celebrated fountains of Moſes, which ran into it: but the bay on the other ſide was denominated from the people, who there ſettled. They were Cuthites, of the ſame race as the Iönim and Hellenes of Babylonia, from which country they came. They built the city Elana; and were called Hellenes (the people ſtill retain their primitive name Ellanes. Dr. Pocock calls them Allauni,) from the great luminary, which they worſhiped; and to which their city was ſacred. In the days of Moſes the whole world ſeems to have been infected with the rites of the Zabians: and Jethro the Cuthite was probably high-prieſt of this order, whoſe daughter Moſes married. The very firſt idolatry conſiſted in worſhiping the luminary El Ain; which worſhip was ſtiled Helleniſmus. El Ain ſignifies Sol Fons, *the fountain of light*. [The Græcians, juſt as they ſtyled the Bay of Fountains on the Red Sea Elanites from El Ain, might have called this characteriſtic of the times Ελανισμος. But ſuch a change would not ſatisfy them: they made ſome farther alteration; and rēndered it Ionicè Ἑλληνισμος with an aſpirate; and made it by theſe means relate to their own country.] III. 153.

HELIUS.

When the Egyptians, ſays Porphyry (Euſeb. Pr. Ev. L. 3. p. 115.) would deſcribe Helius, they repreſent a man in a float, or ſhip, which is ſupported by a crocodile. Orus is often deſcribed as ſtanding upon a crocodile, and at the ſame time ſurrounded

ſurrounded with other ſymbolical repreſentations. For as the Egyptians in their rites referred to a perſon preſerved in the midſt of waters; they accordingly, to deſcribe that hiſtory, made uſe of types, which had ſome analogy, and reſemblance to ſuch preſervation. Some of theſe could ſcarcely be called ſymbolical, the purport was ſo manifeſt. We are told by Jamblichus, that the figure of a man upon the Lotus in the midſt of mud, was an emblem of Helius. (Sect. 7. p. 151.) This philoſopher, as well as Plutarch, and Porphyry, falſely imagined that theſe hiſtories related to the real Helius, the Sun: and that the ſymbols of Selene had the like reference to the Moon. In conſequence of which they have a great deal of idle refinement. But Helius and Selene, were names given to objects which were immediately connected with water; even with the ocean itſelf. They had been expoſed to water, and preſerved in it: and to this their real hiſtory related.

The Lotus was made an emblem of their preſervation; becauſe in the inundation of the Nile its broad leaf riſes with the flood, and is never overwhelmed. Hence it was, that the Egyptians placed Helius upon the Lotus: and he was ſaid to have ariſen from the waters upon this plant in the form of a new-born child. This could have no relation to the Sun; but was a proper picture of Oſiris, who had been looked upon as loſt, but returned to life in the character of the boy Orus. By Helius, the Egyptians meant a perſon ſo denominated: and the Moon, to which they alluded, was Μητηρ Σεληνη του Κοσμου, the reputed mother of the world, as Plutarch confeſſes; which character cannot be made in any degree to correſpond with the planet. Selene was the ſame as Iſis, τοπος θεων: the ſame alſo as Rhea, Veſta, Cubele, and Da-Mater. II. 394.

HELLENES.

The Græcians were, among other titles, ſtyled Hellenes, being the reputed deſcendants of Hellen. The name of this perſonage is of great antiquity; and the etymology foreign. To whom the Greeks alluded, may be found from the hiſtories, which they have tranſmitted concerning him. γινονται δε εκ Πυρρας Δευκαλιωνι παιδες. Ἑλλην μεν πρωτος, ὁν εκ Διος γεγενησθαι λεγουσι,—Θυγατηρ δε Πρωτογενεια; ſays Apollodorus, L. 1. p. 20. (By Protogeneia is ſignified *the firſt-born of women*,) by others he is ſuppoſed to have been the ſon of Prometheus, but by the ſame mother. Now Deucalion, Prometheus, Xuth, and Zeuth were the ſame perſon; ſo the hiſtories are of the ſame amount; and relate to the head of the Amonian family, who was one of the ſons of the perſon called Deucalion. He is made coeval with the Deluge; and repreſented as the brother to the firſt-born of mankind: by which is meant the firſt-born from that great event: for the Deluge was always the ultimate, to which they referred. The Hellenes were the ſame as the Iönim or Ιωνες. (Heſych.) The ſame is to be ſaid of the Æolians, and Dorians: they were all from one ſource, being deſcended from the ſame Arkite anceſtors, the Iönim of Babylonia and Syria; as the Phœnician women in Euripides acknowledge (Phœniſſ. v. 256.)

Κοινον αἱμα, κοινα τεκεα
Τας κερασφορου πεφυκεν Ιους.

The term Hellen was originally a ſacred title: and ſeems to have been confined to thoſe prieſts, who firſt came from Egypt; and introduced the rites of the Ark and Dove at Dodona. They were called alſo Elli and Selli. (Heſych.) This country was the firſt Hellas; and here were the original Hellenes;

Hellenes; and from them the title was derived to all of the Græcian name. III. 382.

From Babylonia the Hellenes came into Egypt; they were the ſame as the Auritæ, or Cuthite Shepherds; they introduced into that country their arts and learning, by which it was greatly benefited. Hence the learning of Egypt was ſtyled Hellenic from the Hellenic Shepherds: and the ancient theology of the country was ſaid to have been deſcribed in the Hellenic character and language. (Manethon. ap. Euſeb. Chron. p. 6.) This had no relation to the Hellenes of Greece; being far prior to that nation. The Græcians, it is true, were both Iönim and Hellenes; but by a long deſcent, being the poſterity of the people here ſpoken of. This theology was ſaid to be derived from Agathodæmon (he was the ſame as Cneph) that benign deity, the benefactor of all mankind. He was ſuppoſed to have had a renewal of life; and on that account was repreſented under the figure of a ſerpent crowned with the Lotus, and ſtyled Noe Agathodæmon (the Greeks tranſpoſed, and expreſſed it Νεω Αγαθοδαιμων.) The Græcians ſuppoſed, that by the Hellenic tongue was meant the language of Greece; and that the Hellenic characters were the letters of their own country. But theſe writings were in reality ſculptures of great antiquity: and the language was the Cuthite, ſtyled by Manethon (v. Joſeph. c. Apion. L. 1. p. 445.) the ſacred language of Egypt.

Hellen was the ſame as Ion; the ſame alſo as Helius, Oſiris, and Apollo: by which titles were ſignified the deity of light and of ſcience. III. 156.

HERA,

The Græcian name for Juno: this was not originally a proper name, but a title, the ſame as Ada

of the Babylonians, and ſignified *a Lady*, or *Queen*. Heer, Herus, Heren, Haren, in many languages betokened ſomething noble. Hence Ἥρα, ἀλκη. Ἥρανος, βασιλευς. Heſych. II. 343.

HERCULES.

The ſuppoſed exploits of this ideal perſonage are well known. He was eſteemed the chief god, the ſame as Cronus, and was ſaid to have produced the Mundane egg. He was repreſented in the Orphic Theology under the mixed ſymbol of a lion, and ſerpent; and ſometimes of a ſerpent only (Athenag. Legat. p. 294.) I. 480. Heſychius ſays, that the Indian Hercules, by which is always meant the chief deity, was ſtiled Dorſanes. 35. He had alſo the name of Sandis, and Sandes, which ſignifies Sol deus. 39. Hercules, the chief deity of Tyre, and who was alſo highly reverenced in Egypt, was ſtyled Con. From hence we find, that it was a ſacred Egyptian title. 104. He was ſaid, though falſely, to have been the firſt who paſſed the Alpes. 212. To his dog is given the honour of diſcovering the fine purple die. (v. Murex.)

There is room to think that pillars and obeliſks were made uſe of for beacons, and that every temple was a Pharos. They ſeem to have been erected at the entrance of harbours; and upon eminences along the coaſts in moſt countries. The pillars of Hercules were of this ſort, and undoubtedly were erected for the purpoſe of directing navigation. They were not built by him; but erected to his honour, by people called Herculeans, who worſhiped him. Such pillars were by the Iberians called Herculean, becauſe they were ſacred to Hercules; under which title they worſhiped the chief deity. Two of the moſt celebrated ſtood upon each ſide of the Mediterranean at the noted paſſage called fretum Gaditanum. That on the Mauritanian ſide

was called Abyla; the other in Ibera, Calpe, for it was built near a cave; and all ſuch receſſes were eſteemed to be oracular. I. 262.

Sometimes he appears little better than a ſturdy vagrant; at other times he is mentioned as a great benefactor; alſo as the patron of ſcience, the god of eloquence with the Muſes in his train. On this account he had the title of Muſagetes. There are gems upon which he is repreſented as preſiding among the deities of ſcience. He is ſaid to have been ſwallowed by a Cetus, or large fiſh, from which he was after ſome time delivered. He was the chief deity of the Gentile world; the ſame as Hermes, Oſiris, and Dionuſus; and his rites were introduced into various parts by the Cuthites. In the detail of his peregrinations is contained, in great meaſure, an hiſtory of that people, and of their ſettlements. Each of theſe the Greeks have deſcribed as a warlike expedition; and have taken the glory of it to themſelves. Hercules is ſaid to have had many ſons. Their names are manifeſtly the names of nations: all deſcended from that Hercules, who was the father of Archemagoras the chief of the Magi. II. 76.

It is ſaid of Hercules, that he traverſed a vaſt ſea in a cup, or ſkiff, which Nereus, or Oceanus, lent him for his preſervation. The ſame hiſtory is given to Helius, who was ſaid to have traverſed the ocean in the ſame vehicle. II. 404. In the neighbourhood of Tyre and Sidon the chief deity went by the name of Ourchol, the ſame as Archel and Arcles of Egypt (he was of old ſtiled Arcles in Greece) whence came the Ἡρακλης, and Hercules of Greece and Rome. Nonnus, who was deeply read in the mythology of theſe countries, makes all the various departments of the other gods, as well as their titles, center in him. He deſcribes him (I. 40.) in ſome good poetry as the head of all.

Ασρογι-

Ασροχίων Ἡρακλες, Αναξ πυρος, Ορχαμε κοσμου,
Ὑια Χρονου Λυκαβανία δυωδεκαμηνον ἑλισσων,
Ἱππευων ἑλικηδον ὁλον πολον αιθοπι δισκῳ,
Κυκλον αγεις μεία κυκλον———
Ὁμβρον αγεις φερεκαρπον, επ' ευωδινι δε γαιῃ
Ηερης ηνον ερευγέαι αρδμον εερσης.——
Βηλος επ' Ευφρήαο, Λιβυς κεκλημενος Αμμων,
Απις εφυς Νειλῳος, Αραψ Κρονος, Ασσυριος Ζευς.—
Εἵτε Σαραπις εφυς Αιγυπτιος, ανεφαλος Ζευς,
Ει Χρονος, ει Φαεθων πολυωνυμος, εἵτε συ Μιθρης,
ΗΕΛΙΟΣ ΒΑΒΥΛΩΝΟΣ, εν Ἑλλαδι ΔΕΛΦΟΣ ΑΠΟΛΛΩΝ.

All the various titles, we find, are at laſt compriſed in Apollo, or the Sun. I. 312.

Selden de Diis Syris, p. 77. has theſe words (though not ſpeaking of Hercules) Sit Oſiris, ſit Omphis, Nilus, Siris, ſive quodcunque ab hierophantis uſurpatum nomen, ad unum tandem *Solem*, antiquiſſimum Gentium numen, redeunt omnia. 317.

HERMES.

Zeus and Hermes were originally the ſame. Plutarch (in Numa) mentions Ἑρμην—Καμιλλον απο της διακονιας, and ſuppoſes that Camillus had the name of Hermes from the ſimilarity of his office, which was waiting upon the gods. But the Chaldeans and Egyptians from whom theſe titles were borrowed, eſteemed Hermes as the chief deity, the ſame as Zeus, Bel, and Adon. They knew nothing of Mercurius pediſſequus, nor Hermes the lackey. I. 102. The Rupes Ægyptiaca ſeems to have been a ſeminary, where the youth of Upper Egypt were educated. And as the Cunocephali are ſaid to have been ſacred to Hermes, this ſeminary was probably in the nome of Hermopolis. Hermes was the patron of ſcience; and particularly ſtiled

Cahen,

Cahen, or Canis: and the Cunocephali are ſaid to have been worſhiped by the people of that place. 338.

HERMIONE.

Some of the Cyclopians built Hermione, one of the moſt ancient cities in Greece. The tradition was, that it was built by Hermion the ſon of Europs, or Europis, a deſcendant of Phoroneus, and Niobe; and was inhabited by Dorians, who came from Argos. The city ſtood near a ſtagnant lake, and a deep cavern, where was ſuppoſed to be the moſt commodious paſſage to the ſhades below. (Strabo. L. 8.) The lake was called the pool of Acheruſia; near to which, and the yawning cavern, the Cyclopians choſe to take up their habitation. I. 504. The true name was Herm-Ione, a compound of two Egyptian titles; and was ſaid to be built by Argives; and it was by them denoted a city ſacred to the Arkite Dove. II. 505. The poets repreſented Ino as the daughter of Hermione and Cadmus. But Ino and Hermione are different names for the ſame emblem. Herm-Ione is ſimilar to Hermon, Hermonax, Hermonaſſa, Hermodorus, Hermotubius, Hermeracles, Hermochemia. It was ſometimes expreſſed with the guttural, Chermion, Chermione, and Charmione. 311.

HETRURIA.

When the Hetrurians ſettled in Italy, they founded many places of ſtrength; and are reputed to have been the firſt who introduced the art of fortification. (v. Schol. in Lycoph. v. 717.) They worſhiped the Sun, ſtiled Zan, and Zeen; whoſe temples were called Tur-Zeen: and in conſequence of it one of the principal names by which their country was diſtinguiſhed, was Turzenia. (Ibid. v. 1242.) The Hetrurians occupied a large tract of

of ſea-coaſt; on which account they worſhiped Poſeidon. They erected upon their ſhores towers and beacons for the ſake of their navigation, which they called Tor-Ain; whence they had a ſtill farther denomination of Tur-Aini, and their country was named Tur-Ainia; the Τυρρηνια of the later Greeks. All theſe appellations are from the ſame object, the edifices which they erected. They were thought to have been the inventors of trumpets: and in their towers upon the ſea-coaſt there were people appointed to be continually upon the watch both by day and night; and to give a proper ſignal, if any thing happened extraordinary. This was done by a blaſt from a trumpet: and Triton was hence feigned to have been Neptune's trumpeter. He is accordingly deſcribed by Nonnus (l. 17.)

Τυρσηνης ϛαρυδουπον εχων σαλπιγϛα ϑαλασσης;

However in early times theſe brazen inſtruments were but little known: and people were obliged to make uſe of, what was near at hand, the conchs of the ſea, which every ſtrand afforded. By ſounding theſe they gave ſignals from the top of the towers, when any ſhip appeared: and this is the inſtrument, with which Triton is more commonly furniſhed. I. 403.

HIERAPOLIS

Of Syria, was called Magog, or rather the city of Magog. It was alſo called Bambyce. I. 8. n. One of the moſt ancient cities of Aſia Proper, and the moſt reverenced, was Hierapolis, famous for its hot fountains. Here was alſo a ſacred cavern, ſtiled by Strabo (l. 13.) Plutonium, and Charonium; which ſent up peſtilential effluvia. Photius in the life of Iſidorus (c. 242.) ſays, εν Ἱεραπολει της Φρυγιας Ἱερου

Ἱερον ην Απολλωνος, ὑπο δε τον ναον καταβασιον ὑπεκειτο, θανασιμους αναπνοας παρεχομενον. I. 29.

HIEROGLYPHICS.

We muſt make a material diſtinction between the hieroglyphics of old, when Egypt was under her own kings; and thoſe of later date, when that country was under the government of the Greeks: at which time their learning was greatly impaired, and their ancient theology ruined. I. 332.

If any means can be found out to obtain the latent purport of the Egyptian hieroglyphics, they muſt ariſe from conſidering theſe emblems ſingly, and obſerving their particular ſcope, and deſtination. When we have aſcertained the meaning of ſome individuals, we may poſſibly diſcover their drift, when conſidered collectively. Theſe, I think, are the principles upon which we muſt proceed; but after all it will be a dark reſearch, in which many have been bewildered.

There are authors who mention an ancient piece of hieroglyphical ſculpture, which was to be ſeen in the city Saïs of Lower Egypt. It conſiſted of a Child, an old Man; and near them ſtood an Hawk. After theſe a Cetus, or ſea-fiſh; and laſt of all an Hippopotamus. Clemens of Alexandria (l. 5.) mentions the ſame hiſtory; but ſays, that it was at Dioſpolis. Inſtead of the river horſe he introduces a Crocodile, which he ſays was an emblem of impudence. It is to be obſerved, that the Hippopotamus and Crocodile were ſymbols of the ſame purport; both related to the Deluge: and however the Greeks might ſometimes repreſent them, they were both in different places reverenced by the ancient Egyptians. The interpretation given by Clemens is this: *All ye, who are juſt come into the world, and all ye, who are going out, remember, that God hates impudence.* As there are ſo many crimes of high moment,

moment, which demand animadverſion, it is ſtrange, that ſo ſolemn a caution ſhould be given merely againſt impudence. The inſcription ſeems to have been put up in two places: one of which was the temple of Iſis at Saïs; the other the temple at Dioſpolis, called Theba. Theſe are two remarkable places; in conſequence of which, one would imagine, that the inſcription ſhould contain ſome memorial of more conſequence: ſomething which had a reference to the temples wherein it was found. Were I to attempt the decyphering of theſe hieroglyphics, which however diverſified ſeem to amount to the ſame purport, I ſhould begin from right to left, in a ſeries different from thoſe, who have gone before me. I find according to this order, that the Hippopotamus or Crocodile ſtands firſt; and then the Cetus. Next comes the figure of the ſacred Hawk, under which ſemblance Divine Providence was always depicted: and after this an old Man, and a Child. It may ſeem preſumptuous to pretend to interpret what was a ſecret two thouſand years ago: I ſhall therefore only mention, what I have to ſay, as matter of opinion. I apprehend it may be read in the following manner. *As the Hippopotamus, or Crocodile, ſurvives the inundation of the Nile, juſt ſo that ſacred receptacle, the Cetus, or Ark, through the interpoſition of Providence, weathered the Deluge; by which means the aged Patriarch eſcaped, and obtained a renewal of life.* How true this interpretation may be, I will not preſume to ſay: it certainly correſponds with the hiſtory of each emblem, as they have been ſeparately conſidered; and is conſonant to the general ſcope of the rites and mythology of Egypt. What is ſtill more to the purpoſe, it perfectly agrees with the deſtination of the two temples, where it is ſaid to have been found: for by Iſis was meant a ſacred receptacle; and Theba is literally the Ark. The

temples

temples were both of them built in memory of that event, which the hieroglyphic ſeems to deſcribe. II. 400.

HIGH PLACES.

Many of old worſhiped upon hills, and on the tops of high mountains; imagining that they thereby obtained a nearer communication with heaven. Strabo ſays (l. 15.) that the Perſians always performed their worſhip upon hills. (Some nations inſtead of an image worſhiped the hill as the deity. Max. Tyr. Diſſert. 8.) v. Appian. de bello Mithridatico. In Japan moſt of their temples at this day are upon eminences; and often upon the aſcent of high mountains: commanding fine views, with groves and rivulets of clear water; for they ſay, that the gods are extremely delighted with ſuch high and pleaſant ſpots. Kæmpfer's Japan. V. 2. b. 5. This practice in early times was almoſt univerſal; and every mountain was eſteemed holy. The people, who proſecuted this method of worſhip, enjoyed a ſoothing infatuation, which flattered the gloom of ſuperſtition. The eminences to which they retired were lonely, and ſilent; and ſeemed to be happily circumſtanced for contemplation and prayer. They, who frequented them, were raiſed above the lower world; and fancied that they were brought into the vicinity of the powers of the air, and of the deity who reſided in the higher regions. But the chief excellence for which they were frequented, was the Omphi, expreſſed ομφη by the Greeks, and interpreted (Heſych.) Θεια χληδων, vox divina, being a particular revelation from heaven. In ſhort, they were looked upon as the peculiar places where God delivered his oracles.

Many times when a reformation among the Jews was introduced by ſome of the wiſer and better

princes, it is ſtill lamented by the ſacred writer (1 Kings xxii. 2 Kings xii. xv. &c.) that *the high places were not taken away; the people ſtill offered, and burnt incenſe on the high places.* I. 235.

HIPPA,

A goddeſs of great antiquity. In the Orphic verſes ſhe is ſaid to have been the ſoul of the world; and the perſon, who received and foſtered Dionuſus, when he came from the thigh of his father. This hiſtory relates to his ſecond birth, when he returned to a ſecond ſtate of childhood. Dionuſus was the chief god of the Gentile world, and was worſhiped under various titles; which at length came to be looked upon as different deities. Moſt of theſe ſecondary divinities had the title of Hippius and Hippia: and as they had female attendants in their temples, theſe too had the name of Hippai. As to the term itſelf, which was become obſolete, the Greeks, who were but little acquainted with the purport of their ancient theology, uniformly referred it to *Horſes*. Hence we have Mars — Poſeidon Hippius; and Ceres — Minerva — Juno Hippia. Hippa was a ſacred Egyptian term, and as ſuch was conferred upon Arſinoë, the wife of Ptolemy Philadelphus: for the princes of Egypt always aſſumed to themſelves ſacred appellations. As Ceres was ſtiled Hippa, the Greeks imagined her to have been turned into a mare, and Hippius Poſeidon, in the ſhape of an horſe, to have had intimate acquaintance with her. (Ovid. Met. L. 6.) The like is ſaid of Ocuroë. (lib. 2.) Phylera likewiſe was ſo changed by Saturn, who is ſaid to have purſued her in the ſame ſhape over the mountains of Theſſaly. (Virg. G. I. 3.)

Talis

Talis et ipſe jubam cervice effudit equina
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.

All theſe legendary ſtories aroſe from this ancient term being obſolete and miſapplied. Homer makes mention of the mares of Apollo. (Il. B. v. 766.) Theſe Hippai, miſconſtrued mares, were prieſteſſes of the goddeſs Hippa, who was of old worſhiped in Theſſaly, and Thrace, and in many different regions. They chanted hymns in her temples, and performed the rites of fire; but the worſhip growing obſolete, the very terms were at laſt miſtaken. Many places were denominated from Hippa. It was a title of Apollo, or the Sun; and often compounded Hippa On, contracted Hippon. Argos was of old called Hippeion (Heſych.) απο Ἱππης του Δαναου; i. e. from a prieſteſs who founded there a temple, and introduced the rites of the goddeſs, whom ſhe ſerved. As a title of the Sun, it was ſometimes expreſſed Hippos. Pauſanias (l. 3. p. 262.) takes notice of a very curious piece of antiquity, near mount Taygetus in Laconia, called the monument of Hippos, the purport of which he almoſt ruins by referring to an horſe. The central part muſt be deſigned for the Sun; and however rude the whole may poſſibly have appeared, it is the moſt ancient repreſentation upon record, and conſequently the moſt curious one of the planetary ſyſtem.

Hence it appears that the titles Hippa, and Hippos, related to the luminary Oſiris; who was the ſame as Dionuſus. His worſhip was extenſive; we read of Montes Hippici in Colchis; Ἱππου κωμη in Lycia; Ἱππου ακρα in Libya; Ἱππου ορος in Egypt; a town Hippos in Arabia Felix; alſo in compoſition, Hippon, Hipporium, Hippouris, Hippana, Hipponeſus, Hippocrene. This laſt

was a ſacred fountain, ſo called from the god of Light, who was the patron of verſe, and ſcience: but by the Greeks it was referred to an animal, and ſuppoſed to have been produced by the hoof of an horſe. II. 27.

HIPPOS.

I cannot help ſurmiſing, that the Horſe of Neptune was a miſtaken emblem; and that the ancients in the original hiſtory did not refer to that animal. What the Ἱππος alluded to in the early mythology was certainly a float or ſhip, the ſame as the Ceto; for in the firſt place the Ceto was denominated Hippos: Ιππον, τον μεγαν θαλασσιον ιχθυν, i. e. the Ceto or Whale; 2dly, It is remarkable that the Hippos was certainly called Σκαφιος και Σκυφιος. (Sch. in Lycoph. v. 766.) I therefore cannot help thinking that the ſuppoſed Horſe of Neptune, as it has ſo manifeſt a relation to the Ceto, and the Scyphus, muſt have been an emblem of the like purport: and that it had originally a reference to the ſame hiſtory, to which the Scyphus, and Ceto related. The fable of the Horſe certainly aroſe from a miſpriſion of terms; though the miſtake be as old as Homer. The goddeſs Hippa, is the ſame as Hippos, and relates to the ſame hiſtory. There were many ſymbols of an Horſe. The hiſtory of Pegaſus, the winged horſe, is probably of the ſame purport. So does Palæphatus, a judicious writer, interpret it: ονομα δ' ην τω πλοιω Πηγασος. This Hippos was in conſequence ſaid to have been the offspring of Poſeidon and Da-mater. II. 408.

HIPPARENE,

Was one of the three Chaldaic ſeminaries of learning. It is a compound of Hippa-Arene, and

relates, as I ſhould imagine, to the Ark, Hippa-Aren. II. 409. n.

HIRPI,

Near Soracte in Latium, were Amonian prieſts; prieſts of fire. II. 44.

HISTORY.

All Hiſtory, and Time itſelf according to the Græcians, commenced from the æra of the Ark. They ſtiled it the æra of Inachus. II. 359.

HIVITE.

Bochart has very juſtly obſerved, that an Hivite is the ſame as an Ophite. The Hivites ſettled at Rhodes, which place was ſaid to ſwarm with ſerpents. It was called Ophiuſa, on account of the Hivites, and the Serpent-Worſhip, which they introduced. II. 166.

HOMER.

Seven places in Greece contended for his birth: while many doubt whether he was of Græcian original. I. 166. He had been in Egypt; and was an admirer of the mythology of that nation. He adhered to ancient terms with a degree of enthuſiaſm; he introduced them at all hazards, though he many times did not know their meaning. 86. He abounds with myſterious lore, borrowed from the ancient Amonian theology; with which his commentators have often been embarraſſed. 143. In the ſhort hymns aſcribed to Homer, the term Αμφι is induſtriouſly retained: and the perſons who compoſed them, have endeavoured to make ſenſe of it, by adopting it according to the common acceptation. / Theſe hymns were of late date, long after Homer; and introduced in Ionia, and alſo in

Cyprus, and Phenicia, when the Græcians were in poſſeſſion of thoſe parts. They were uſed in the room of the ancient hymns, which were not underſtood by the new inhabitants. 255.

HOMOURA,

Amora, Omoritæ, cakes made in honour of Ham-Orus. I. 297.

HORN.

There is no term, which occurs ſo often figuratively in the ſacred writers, as that of a Horn. By this they denoted any thing ſuper-eminent and powerful. The Iſraelites were forbidden to make any repreſentation in ſtone, or metal: ſo that we have no inſtance from them of its being ever repreſented to the eye. The ſame was a ſymbol among the Egyptians: they copied it in ſtone and braſs: and affixed the repreſentation of a horn to the ſtatues of their kings and deities. But though this was a common emblem in theſe two nations, it does not follow, that one borrowed it from the other. It was a general type of early date, and in almoſt univerſal acceptation in every nation of old, to whoſe hiſtory we can gain acceſs: it was an emblem of affluence and power. II. 530.

HYMEN.

At the celebration of marriage, to Iönah was added a Genius, called Hymen; the purport of whoſe name is a veil or covering. In the hiſtory of Hymen, the ſame object was probably referred to, which was ſtiled χίλων Φανήλος, *the covering of Phanes:* from whence that deity after a ſtate of confinement was at laſt diſengaged. Saturn was often depicted with his head under a covering, which had an allegorical meaning. Hymen as a perſonage was the god of the veil: and ſaid to have been an Argive, and the ſon of Liber, the ſame as Dionuſus; though many

many ſuppoſed him to have been the ſon of Magnes, i. e. Manes, the Lunar god. At the celebration of nuptials the name of Hymen was continually echoed; at the ſame time there were offerings made of fruit, and of meal; alſo of ſeſamum and of poppies; which ceremony was called Σημον, *the ſign.* II. 390.

HYPERBOREANS.

This was another name by which the ancients diſtinguiſhed the Cuthites. They are placed, as many of the Cimmerians and Amazonians were, upon the Palus Mæotis, and Tanaïs; and in thoſe regions, which lay near the Boriſthenes and Iſter. But from a notion, that their name had a relation to the north, they have been extended upwards almoſt to the Cronian ſea. They were of the Titanic race, and called Sindi; a name common among the Cuthites. Strabo (l. 11.) ſpeaks of them as called among other names Sauromatæ, and Arimaſpians. By Herodotus they are reckoned among the Amazonians. (l. 4. c. 10.) They worſhiped the Sun, whom they held in high honour; and they had prutaneia, which were ſtyled αιθρια. (Heſych.) They were great traders, and navigators.

The people of Cyprus were of the ſame race, equally Cutheans. The Hyperboreans upon the Euxine at one time ſeem to have kept up a correſpondence with thoſe of the Titanian race in moſt countries. But of all others, they ſeem to have reſpected moſt the people of Delos. To this iſland they uſed to ſend continually myſtic preſents, which were greatly reverenced. (Callim. H. in D. v. 281.) Apollo, (Apollon. Arg. l. 4.) Perſeus, (Pind. Pyth. O. 10.) and Hercules (Olymp. O. 3.) are ſaid to have viſited the Hyperboreans.

They are ſometimes repreſented as Arimaſpians; and their chief prieſteſſes were named Oupis, Loxo, and Hecaërge; by whom the Hyperborean rites are ſaid to have been brought to Delos. They never returned, but took up their reſidence, and officiated in the iſland. Olen the Hyperborean is ſaid to have been the firſt prophet of Delphi. (Pauſan. l. 10.) By other writers he is ſaid to have come from Lycia. (Herod. L. 4. c. 35.) Olen, was properly an Egyptian ſacred term; and expreſſed Olen, Olenus, Ailinus, and Linus; but is of unknown meaning. If then this Olen, ſtyled an Hyperborean, came from Lycia and Egypt, it makes me perſuaded, that the term *Hyperborean* is not of that purport, which the Greeks have aſſigned to it. There were people of this family in the north; and the name has been diſtorted and adapted *ſolely* to the people of thoſe parts. But as there were Hyperboreans from the eaſt; as they firſt inſtituted the rites in Delos; as they firſt founded the temple at Delphi; as people of this name and family not only came into Greece, but alſo into Italy, and extended themſelves even to the Alps; as the ancient Latines were deſcended from them: (Dion. Hal. L. 1. p. 34.) as thoſe who occupied Mons Palatinus are ſuppoſed to have been Atlantians, and alſo Arcadians, i. e. Arkites; it would be unnatural to ſuppoſe, that theſe rites, and theſe colonies, came all from the north: it is contrary to the progreſs of nations, and repugnant to the hiſtory of the firſt ages.

There muſt have been ſomething myſterious in the term Hyperborean: it muſt have had a latent meaning, which related to the ſcience and religion of the people ſo called. Pythagoras, who had been in Egypt, and Chaldea, and who afterwards ſettled at Croton, was by the natives ſtyled the Hyperborean Apollo. (Ælian. V. H. L. 2. c. 26.) And though

though ſome of this name were of the north, yet there were others in different parts of the world, who had no relation to that clime. Pindar (Pyth. Od. 10.) manifeſtly makes them the ſame as the Atlantians, and Amazonians of Afric: for he places them near the iſlands of the Bleſt, which were ſuppoſed to have been oppoſite to Mauritania. He ſpeaks of them, as a divine race.

The northern Hyperboreans, who were the ſame as the Cimmerians, were once held in great repute for their knowlege. A large body came into Italy; ſome of whom occupied the fine region of Campania, and went under the name of Cimmerians. It has been the opinion of learned men, that they were ſo called from כמר, Cimmer, *Darkneſs*. This may be ſo; though moſt nations ſeem to have been denominated from their worſhip and gods. Thus much however is certain, that this people had in many places ſubterranean apartments, where their prieſts and recluſes dwelt; and were ſuppoſed to be conſigned to darkneſs; all which favours the opinion abovementioned. (v. Hom. Od. λ. v. 13.) Several apartments of this kind were about Cuma, and Parthenope, and near the lake Acheruſia in Campania. Strabo (l. 5.) ſpeaks of this part of Italy, and ſays, that it was incloſed with vaſt woods, held of old in great veneration; becauſe in thoſe they ſacrificed to the Manes. According to Ephorus, the Cimmerians dwelt, and reſided in ſubterranean apartments, called Argilla, (referring to the great object of veneration, the Argo) which had a communication with one another. Thoſe who applied to the oracle of the cavern, were led by theſe dark paſſages to the place of conſultation. Within the precincts were to be found all the requiſites for an oracle: dark groves, foul ſtreams, and fœtid exhalations: and above all a vaſt and dreary cave. It was properly a temple, and formed by

by the Cimmerians, and Herculeans, who ſettled in theſe parts. (v. Lycophron. v. 1273.) Places of this nature were generally ſituated near the ſea, that they might more eaſily be conſulted by mariners, whom chance brought upon the coaſt.

The many ſubterranes which are met with, are probably in part natural; but they were enlarged by art; and undoubtedly deſigned for a religious purpoſe. They all related to the hiſtory of that perſon, who was principally commemorated under the title of Cronus. He is ſaid to have had three ſons; and in a time of danger he formed a large cavern in the ocean; and in this he ſhut himſelf up together with theſe ſons, and thus eſcaped the danger. (Sanchon. ap. Euſeb. P. E. L. 1. c. 10. Porph. de Nymph. Antro. p. 109.)

One tribe of the Hyperboreans is taken notice of by Pliny (N. H. L. 6.) under the name of Arimpheans. They ſeem to have been recluſes, who retired to woods and wilds, that they might more ſtrictly devote themſelves to religion. They wore their hair very ſhort, both men and women; and are repreſented as very harmleſs; ſo that they lived unmoleſted in the midſt of many barbarous nations. They were addicted to great abſtinence, feeding upon the fruits of the foreſt. In many of theſe circumſtances they reſembled the people, from whence they came. The ſame monaſtic life prevailed in India among the Sarmanes and Allobii. (Clem. Alex. Strom. L. 1.)

Thoſe who ſettled in Sicily ſeem to have been a very powerful and knowing people: but thoſe of Hetruria were ſtill far ſuperior. At the time when they flouriſhed, Europe was in great meaſure barbarous: and their government was in a ſtate of ruin, before learning had dawned in Greece; and long before the Romans had diveſted themſelves of their natural ferocity. Hence we can never have an hiſtory

hiſtory of this people, which will be found adequate to their merits.

The two moſt diſtant colonies of this family weſtward were upon the Atlantic ocean; the one in Europe to the north; the other oppoſite at the extreme part of Africa. The country of the latter was Mauritania; whoſe inhabitants were the Atlantic Ethiopians. (Diod. Sic. L. 3. Mela. L. 3. c. 10.) They looked upon themſelves, as of the ſame family as the gods; (Diod. Sic. L. 1.) and they were certainly deſcended from ſome of the firſt deified mortals. Thoſe who occupied the provinces of Iberia and Bœtica, on the other ſide, went under the ſame titles, and preſerved the ſame hiſtories. (v. *Cuſhan.*) They were of Erythræan and Ethiopic race. III. 487.

HYRCANI.

There were many people ſo called; and cities and regions, named Hyrcania: in the hiſtory of which there will be uniformly found ſome reference to fire. The name is a compound of Ur-chane, the god of fire. He was particularly worſhiped at Ur in Chaldea; and one tribe of that nation were called Urchani. Here was the ſource of fire-worſhip: and all the country was replete with bitumen and fire. There was a region Hyrcania inhabited by the Medes, which ſeems to have been of the ſame inflammable nature. The people were called Hyrcani and Aſtabeni; which latter ſignifies the ſons of fire. In Lydia there were Hyrcani, a city Hyrcania, and a Campus Hyrcinius; perhaps part of that region called καλακεκαυμενη. It was near Hierapolis, Caroura, and Foſſa Charonea, all famed for fire. Perhaps the Hyrcinian Foreſt was no other than the Hurcanian, ſo called from the god Urcan, who was worſhiped here as well as in the Eaſt. Eratoſthenes, and Ptolemy, call it Δρυμος Ορκυνιος,

Ορκυνιος, the foreſt of Orcun. Among the Alpes Tridentini was a Regio Hercynia; and here the Hercynian Foreſt commenced, and from which it received its name. I. 209.

I.

IABOC.

THE ſame term in different languages conveyed different and oppoſite ideas: and as the Greeks attended only to the meaning in their own tongue, they were conſtantly miſtaken. Thus the river Iaboc, they expreſſed Io Bacchus. I. 169.

IANUS.

Among all the various perſonages, under which the Patriarch may have been repreſented, there are none, wherein his hiſtory is delineated more plainly, than in thoſe of Saturn and Janus. The latter of theſe is by ſome ſuppoſed to have been the ſame as Javan. But there is nothing to be obtained from the hiſtory of Javan to countenance this notion: whereas all the chief circumſtances in the life of Noah correſpond with the hiſtory of Janus. By Plutarch (in Numa. Quæſt. Rom.) he is called Ιανος, and repreſented as an ancient prince, who reigned in the infancy of the world; and who brought men from a rude and ſavage way of life to a mild and rational ſyſtem: who was alſo the firſt former of civil communities, and introducer of national polity. He was repreſented with two faces;

faces; with which he looked both forwards and backwards: and from hence he had the name of Janus Bifrons. One of theſe faces was an aged man: the other was often repreſented as young and beautiful. About him were many emblems, to denote his different departments. There was particularly a ſtaff in one hand, with which he pointed to a rock; from whence iſſued a profuſion of water. In the other hand he held a key. (See Albricus. c. 14.) He had generally near him ſome reſemblance of a ſhip; particularly upon money, which in aftertimes was coined to his honor. Ovid (Faſt. L. 1. v. 239.) ſeems to have been puzzled to find out the hiſtory, and purport of this deity.

Quem tamen eſſe deum dicam te, Jane biformis?
Nam tibi par nullum Græcia numen habet.

The Romans indeed had in a manner appropriated him to themſelves. There were however many divinities ſimilar to him both in Greece and Egypt. To him was attributed the invention of a ſhip; and he is ſaid to have firſt compoſed a chaplet. Upon the Sicilian coins of Eryx his figure often occurs with a twofold countenance: and on the reverſe is a dove encircled with a crown, which ſeems to be of olive. (Parut. Sicil.) He was repreſented as a juſt man, and a prophet: and the remarkable characteriſtic of being in a manner the author of time, and god of the year. He was ſtiled Matutinus; as if to him was owing the renewal of light and day. There was a tradition that he raiſed the firſt temple to Heaven; though they looked upon him as a deity, and one of the eight original divinities. In the hymns of the Salii (Macrob. Sat. L. 1.) he was ſtiled the god of gods. In this and many other reſpects he was ſimilar to the Cronos of the Greeks. He was ſtiled Patulcius and

and Cluſius: and he had the title of Junonius, from the Arkite dove Iönah, which the Latins expreſſed Juno. He is ſtiled

Templorum poſitor, templorum ſancte refector:

by which is meant, that he was a renewer of religious rites, and the worſhip of the Deity. He was reputed the ſame as Apollo; and had the title of Θυραιος, or the deity of *the door*, or *paſſage*: and his altars were placed immediately before the door of the houſe, or temple, where his rites were celebrated. In memorial of his hiſtory every door among the Latines had the name of Janua: and the firſt month of the year was named Januarius, as being an opening to a new æra, and in ſome degree a renewal of time.

Ovid has continual alluſions to this hiſtory. Janus is by him ſuppoſed to be the Chaotic deity; and the ſame time to preſide over every thing, that could be ſhut, or opened; and to be the guardian of the doors of heaven. (Faſt. L. v. 103. See alſo Macrob. Sat. L. 1.) II. 253.

JASON

Has been eſteemed as the chief in the Argonautic expedition. But this is a feigned perſonage, made out of a ſacred title. Many temples in the Eaſt were called Jaſonea. (Strabo. L. 1. and 11.) In all theſe countries we may obſerve names of cities, which had a reference to the Arkite hiſtory; hence we may infer that theſe temples related to the ſame event. They were not built by him, but erected to his honour. It is ſaid, that, when a child, he underwent the ſame fate as Oſiris, Perſeus, and Dionuſus: in arca opertus, et clauſus eſt, tanquam mortuus. (Natalis Comes. L. 6.) Juſtin (l. 42. c. 3.) places him in the ſame light as Hercules, and Dionuſus: and ſays that by moſt of the people

in the Eaſt he was looked up to as the founder of their nations, and had divine hŏnours paid to him. I ſuſpect that Æſon, Jaſon, Jaſion, and Jaſius, were originally the ſame title. Argos was ſtiled Jaſon; which confirms me, that it was an Arkite title. Αχαϊκον Αργος—η Ιασον, η Ἱππιον, η Ἱπποβαλον, η Πελασγικον. Strabo. L. 8. The temple of Juno Argiva among the Lucanians in Italy, was ſaid to have been built by Jaſon. Id. (l. 6.) II. 515.

ICONUPHY.

Eudoxus, who reſided at Heliopolis, is ſaid by Laertius (l. 8.) to have ſtudied under Iconuphy, a prieſt of the country. Ικονουφι was, I apprehend, the name of the deity to whom he was prieſt. It was Ouc Cahen Ouph, *the mighty prince Ouph*, or as the Greeks would have expreſſed it, Canouphis. (Plut. de Genio Socrat.) He tells us that he was of Memphis (de Iſ. et Oſir.) and mentions that Pythagoras ſtudied under Oenuphis of Heliopolis. Neither Chonuphis nor Oenuphis are the names of men, but of the god Anubis, to whom the prieſt was ſacred, as well as the college at Heliopolis. Obſerv. 165. Chonuphis and Oenuphis are the ſame names differently written, anſwering to the Anubis of the Romans, and the Canoubis of the Greeks. Ib. n.

IDMON.

What his attainments were, we find in the Orphic. Argonaut. v. 720.

Δη τοῖ' Αβαντος παις νοθος ηλυθε καρτερος Ιδμων,
Τον ρ' ὑποκυσσαμενη τεκεν Απολλωνι ανακτι
Αμβροσιον παρα κυμα φερεκλυστοιο Ανθιανειρα,
Τῳ και Μαντοσυνην επορε, και θεσφατον Ομφην.

Like Amphion, &c. was a deity, or rather a title of the Sun. I. 253.

JEZEBEL,

JEZEBEL.

Whoſe father was Ethbaal, king of Sidon, and whoſe daughter was Athaliah, ſeems to have been named from Aza-bel, for all the Sidonian names are compounds of ſacred terms. I. 28. n.

IGNETES.

The Telchines and Ignetes were the firſt who ſettled at Rhodes; and were eſteemed Heliadæ. The latter were denominated from their god Hanes, who was at different times called Agnis and Ignis. But notwithſtanding their relation to Hanes and Helius, they were at the ſame time ſuppoſed to be deſcended from the ſea. Hence it was ſaid of them by Simmias Rhodius, (Clem. Alex. Strom. 5.)

——————— Αμμα
Ιγνητων και Τελχινων εφυ ἡ ἁλυκη Ζαψ.

(Αμμα ſignifies *a mother*, and Ζαψ *the ſea.*) The purport of the verſe is, that they carried their origin up to the Deluge. Though they had the character of Γηγενεις and Ουρανιωνες, yet they univerſally took to themſelves the title of ſons of the ſea. ὗσοι ησαν υἱοι μεν Θαλασσης, ὡς ὁ μυθος παρεδωκε. (Diod. Sic. L. 5. Strabo. L. 10.) II. 470.

ILITHYA.

At Tegea in Arcadia there was a ſtatue of this goddeſs, the ſame as Iſis; the ſame alſo as Juno Lucina of the Latines: ſhe was ſtiled Ειλειθυια επι γονασι, Lucina Ingenicula, being repreſented in a ſupplicating poſture upon her knees. She was the goddeſs of the birth; and ſeemed an emblem of nature, pleading for her offſpring, who were to be deſtroyed. Hard by was an altar of earth. II. 335. Among the αναθηματα in the Acropolis at Athens, is a ſtatue of the Earth in a ſupplicating poſture; requeſting,

queſting, as Pauſanias imagines (l. 1.) that Jupiter would ſend her rain. The hiſtory, doubtleſs, related to rain; but from the circumſtances of the other ſurrounding ſtatues, the purport of this entreaty was rather to avert it as an evil, than to implore it as a bleſſing. As the object of the ſupplication was unknown, we may form conjectures as well as Pauſanias. I ſhould therefore think this ſtatue had the ſame reference, as that of Ilithya, επι γονασιν; and that they both related to the Deluge, and to the deſtruction of mankind in the waters. 414. Ilithya, as goddeſs of the birth, was the ſame as Diana, Venus Lubentia, and Genetillis, who roſe from the ſea. 455.

IMAGES.

In ancient times they had no images in their temples, but in lieu of them they uſed conical ſtones, called Βαιτυλια; under which repreſentation their deity was often worſhiped. I. 49.

INACHUS,

Annachus, and Nannachus relate to Noachus, or Noah: by ſome he was ſtiled Inachus, a king of Greece; and Phoroneus, and Apis, brought in ſucceſſion after him. But the name is not of Græcian original. It is mentioned by Euſebius (Chron.) in his account of the firſt ages, that there reigned *in Egypt Telegonus, a prince of foreign extraction; who was the ſon of Orus the Shepherd, and the ſeventh in deſcent from Inachus.* In the ſame author we read, that a colony went forth from that country into Syria, where they founded the ancient city Antioch: and that they were *conducted by Caſus and Belus, who were ſons of Inachus.* Theſe events were far more early than any hiſtory of Greece, let it be removed as far back as tradition can be carried. But otherwiſe, what relation can a prince of

Egypt, or Caſus and Belus, who came originally from Babylonia, have with a ſuppoſed king of Argos? By Inachus is certainly meant Noah: and the hiſtory relates to ſome of the more early deſcendants of the Patriarch. His name has been rendered very unlike itſelf, by having been lengthened with terminations; and otherwiſe faſhioned according to the idiom of different nations. II. 206. Inachus, Oceanus, Ogugus, and Agenor, are all the ſame perſonages, under different names; and the hiſtories are all the ſame. 156. Indeed Phoroneus, Apis, Zeuth, Deucalion, Prometheus, Inachus, were all one perſon, and with that perſon commenced the gentile hiſtory; not of Greece only, but of the world. 268. Epiphanius (Hæres. L. 1.) tells us that Pappaius, the father of Apis, was the ſame as Inachus, in whoſe days the Deluge happened. 421.

INESSUS.

The city of Hanes in Egypt was of the ſame etymology with Inneſa (v. Ætna.) being denominated from the Sun, who was ſtiled Hanes, Ain-Es, fons ignis ſive lucis. Stephanus Byz. calls it Inys; Ινυσσος, πολις Αιγυπτου; but Herodotus (l. 3. c. 5.) renders it Iënis, better Doricè Ιᾶνις, for that was nearer to its real name. He however points it out plainly, by ſaying, that it was three days journey from mount Caſius; and that the whole way was through the Arabian deſert. This is a ſituation, which agrees not with any other city in all Egypt, except that, which was the Onium of the later Jews. With this it accords preciſely. There ſeem to have been two cities named On from the worſhip of the Sun. One was called Zan, Zon, and Zoan, in the land of Go-zan, the Goſhen of the Scriptures. The other was the city On in Arabia; called alſo Hanes. They were within eight or nine miles of each other: and are both mentioned together by Iſaiah xxx. 4. *For his princes were at*

Zoan; and his ambaſſadors came to Hanes. The name of each of theſe cities, on account of the ſimilarity of worſhip, has by the Greeks been tranſlated Heliopolis: which has cauſed great confuſion in the hiſtory of Egypt. The latter of the two was the Iänis, or Ιανσος, of the Greeks; ſo called from Hanes, the Sun: who was worſhiped under that title by the Egyptians and Arabians. It now lies in ruins, cloſe to the village Materea, which has riſen from it. It is very remarkable, that it is at this day called by the Arabians Ain El Sham, the fountain of the Sun. I. 195.

INO.

She was no other than Iöna, the ſame as Venus, and reputed a goddeſs of the ſea, and the nurſe of Dionuſus. II. 311.

INOPUS,

A fountain in Delos, ſacred to the prophetic deity. The name is a plain compound of Ain-Opus, fons Pythonis.

IO,

The ſame as Jonah; her temple was at Argos, where was this inſcription; Ιω Μαχαιρα, Λαμπαδηφορος.—Ιω, ἡ Σεληνη. Euſtath. in Donyſ. v. 95. II. 333. n.

IOLCUS,

The name of a ſea port in Theſſaly, in which the Argo was ſuppoſed to be laid up: and the name ſhews the true hiſtory of the place. It was denominated from the Ark, ſtiled Ὁλκας; which was one of the Græcian names for a large ark or float. Iolchus was originally Jaolcus, which is a variation of Aia-Olcas, the place of the Ark.

Medea in Apollonius makes uſe of the true name, when ſhe ſpeaks of being wafted to Greece.

Η αυλην με ταχεαι ὑπερ πονλοιο φεροιεν
Ενθεν δ' εις Ιαολκον αναρπαξασαι αελλαι.

Apoll. Rhod. L. 3. v. 1110. Homer alſo ſtiles it Ευρυχορος Ιαολκος. Οδ. Λ. v. 255. II. 502. As Iolchos was the city of the Ark, it was hence alſo called Lariſſa; and the ancient inhabitants were ſtiled Minyæ, and the country Magneſia. 513.

JONAH.

The fatal conſequences of the Deluge muſt have left the deepeſt impreſſions upon the few ſurvivors: the like muſt have been tranſmitted to their poſterity. Upon their defection from the worſhip of the true God, an undue reverence paid to the Patriarch might conſtitute one ſpecies of idolatry: rites and myſteries might be inſtituted in alluſion to his wonderful preſervation. This ſeems natural; and was indeed actually the caſe. Temples and cities were built in memory of the Ark and Deluge. The Dove and the Iris (v. Eiras, Eros) were not forgotten. The former, which returned to Noah with a leaf of olive, and brought the firſt tidings that the waters were abated, was held in many nations as particularly ſacred. It was looked upon as a peculiar meſſenger of the deity; an emblem of peace, and good fortune. It was called by the ancient Amonians Iön, and Jönah; ſometimes expreſſed Iönas, from whence came the Οινας, Oinas, of the Greeks. It was eſteemed an interpreter of the will of the gods; and on that account was early looked upon as a bird of preſage. Among mariners it was thought to be particularly auſpicious. From the prophetic bird Jönah, or Ionas, the Greeks formed many terms of augury; e. g. Οινας, Οινιαξ, Οιωνος, Οιωνοι. Prieſts and ſoothſayers were

ſtiled

ſtiled Jönah, or Doves; which was rendered by the Greeks Πελειαι και Τρηρωνες. Servius (in Virg. Æn. L. 3. v. 466.) takes notice of the doves at Theba.

The Dove was a ſacred emblem; and was once univerſally received; and even admitted as an Hieroglyphic among the Hebrews. The Prophet, who was ſent upon an embaſſy to the Ninevites, is ſtiled Iönas: a title probably beſtowed upon him, as a meſſenger of the Deity. The great Patriarch, who preached righteouſneſs to the Antedeluvians, is by Beroſus and Abydenus ſtiled Oan, and Oannes, which is the ſame name as Jönah. The author of the Apocalypſe is denominated in the like manner: whom the Greeks ſtiled Ιωαννης. And when the great forerunner of our Saviour was to be named; his father induſtriouſly called him Ιωαννης, for the ſame reaſon (ſee Lu. i. 1.) The Patriarch Noah ſeems to have been the firſt who was in the Gentile world typified under this emblem. He was a great Prophet; and it was foretold at his birth, that he ſhould bring peace and comfort to mankind. The purport of his name was Reſt from labour. Hence the Dove became an emblem of peace, as well as of the perſon, through whom it was derived to the earth. He was in conſequence of it called Oan and Oannes, analogous to the Ιωαννης of the Greeks. We find then, that the Dove was a truly ſacred ſymbol; and ſo acknowledged in the times of the pureſt worſhip. But the ſons of Ham perverted that, which was intended to be only typical; and carried their regard for it to a degree of idolatrous veneration.

The term Jönah is ſometimes found compounded; and expreſſed Ad, or Ada Jönah, Regina, vel Regia Columba: from which title a deity Adiona was conſtituted; and particular rites were inſtituted. This mode of Idolatry muſt have been very ancient; as it is mentioned in Leviticus and Deuteronomy:

and is one ſpecies of falſe worſhip, which Moſes forbade by name.

As Venus (of the Latines, the Οινας of the Greeks) was no other than the ancient Jönah, we ſhall find in her hiſtory numberleſs circumſtances relating to the Noachite Dove, and to the Deluge. II. 283.

IONIC WORSHIP, and JONAH-HELLENIC COLONIES.

The worſhip of the Dove, and the circumſtances of the Deluge, were very early interwoven among the various rites and ceremonies of the eaſtern world. The people, by whom theſe rites were kept up, were ſtiled Semarim, Iönim, and Dercetidæ; according to the particular ſymbol, which they venerated.

The Capthorim brought theſe rites with them into Paleſtine; where they were kept up in Gaza, Aſcalon, and Azotus. They worſhiped Dagon; and held the Dove in high veneration. Gaza was called Jönah. Their coaſt was called the coaſt of the Iönim: for the ſea with which it was bounded, was called the Iönian ſea quite to the Nile. (Steph. Byz. Ιονιον.) The like terms, and worſhip, and alluſions to the ſame hiſtory, prevailed at Sidon, and in Syria. Antioch upon the Orontes was called Jönah. Who the Argeans were that founded it needs not any explanation.

Iö, among her various peregrinations, arrived at laſt at Gaza, from her called Jönah. Under the notion of her flight, as well as of Oſiris, Damater, Aſtarte, Iſis, Dionuſus, the poets alluded to the journeying of mankind from mount Ararat; but more particularly to the retreat of the Iönim, upon their diſperſion from the land of Shinar. The Greeks repreſented this perſon as a feminine, and made her the daughter of Inachus. They ſuppoſed her travels to commence from Argos (by which is ſignified the journeying of mankind from the Ark) and

and they deſcribed her as proceeding in a retrograde direction toward the eaſt. The line of her procedure may be ſeen in the Prometheus of Æſchylus: which account, if we change the order of the rout, and collate it with other hiſtories, will be found in great meaſure conſonant to the truth. The like ſtory was told by the Syrians of Aſtarte; by the Egyptians of Iſis: but they were all three the ſame perſonage, and their hiſtories of the ſame purport. (v. Marſham. Can. Chron. Sæc. 1. p. 42.)

The Greeks, eſpecially the Athenians, pretended to be Αυτοχθονες; but their beſt hiſtorians ingenuouſly own, that the whole region, called Hellas, was originally inhabited by a people of another race, whom they ſtiled Βαρβαροι: that their own anceſtors came under different denominations, which they took from their mode of worſhip. Among others were the Iönim, called in after times Ionians. They were ſuppoſed to have been led by one Iön, the ſon of Zeuth, ſtyled by the Greeks Xuthus (theſe were the ſame perſons). This arrival of Iön was a memorable æra among the Græcians; and always eſteemed ſubſequent to the firſt peopling of the country. Iön (in the play of Euripides he is mentioned as the ſon of Xuthus, but claimed by Apollo, as his offspring: Xuthus and Apollo were titles of the ſame perſon) was expoſed in an Ark; and in the Ark ſaid to have been crowned, not with *laurel*, as we might expect a ſon of Apollo would have been, but with *olive*;

Στεφανον Ελαιας αμφεθηκα σοι τοδε. (v. 1434.)

From theſe two, Xuthus and his ſon Iön, the Dorians, Achæans, and Ionians were ſaid to be deſcended. Some of the Hellenes, and eſpecially the Athenians were ſtyled Säitæ; not, as is commonly

imagined from the city Saïs, but from the province of Saït, in upper Egypt, *the land of olives*.

It has been a prevailing notion, that the Ionïans were of the family of Javan. His ſons certainly ſettled in Greece; but they were the original inhabitants: whereas the Dorians and Ionians confeſſedly ſucceeded to a country, which had been in the poſſeſſion of others. The author of the Chronicon Paſchale (p. 49.) ſays, that, according to the moſt genuine accounts, they were a colony brought by Iönan from Babylonia. This Iönan was one of thoſe, who had been engaged in the building of Babel, at the time, when the language of mankind was confounded. The building of Babel is in Scripture attributed to Nimrod, the firſt tyrant upon earth; and it was carried on by his aſſociates, the Cuthite Iönim. They were the firſt innovaters in religion; and introduced idolatry wherever they came. We accordingly find (Euſeb. Chron. p. 13.) that they were the perſons, who firſt infected Greece.

The invention of Aſtronomy is attributed to Ham, ſtyled Ionichus: and as titles were not uniformly confined to one perſon, it is probable that Chus was alſo included under this characteriſtic. Ionichus ſeems to be a compound of Ion-Nechus; and is undoubtedly a term, by which the head of the Iönim was diſtinguiſhed. The ancients give continually to one perſon, what belonged to many. Under the character of Ionichus are meant the Amonians; thoſe ſons of Ham, who came into Egypt; but particularly the Cuthites, the Iönim from Chaldea.

They ſeem to have been diſtinguiſhed from the ſons of Javan, by being ſtyled Ιωνες; whereas the others were ſtyled Ιαονες: though this diſtinction is not perhaps uniformly preſerved. The people of Bœotia in the time of Homer were Iönim; and the

the Iäones ſeem by him to be mentioned as a different race. (Il. N. v. 685.)

Ενθα δε Βοιωτοι και Ιαονες ελκεχιτωνες.

And Attica is ſaid by Strabo to have been called both Ionia and Ias. (L. 9. p. 600.) We find, that it had two names; the latter I ſhould imagine, was that by which the primitive inhabitants were called. The Græcians continually changed the Nu final into the Sigma: whence Jan, or Javan, has been rendered Ias. It was originally expreſſed Ιαν, and Ιαων: and this was the ancient name of Hellas, and the Helladians; as we may infer from its being ſo called by people of other countries: for foreigners abide long by ancient terms. (v. Ariſtoph. Schol. in Acharn. v. 106. Heſych. Steph. Byz.) The Iaones then, or the ſons of Javan, were the firſt who peopled the country, and for a while a diſtinct race. But when the Ionians afterwards joined them, and their families were mixed; we muſt not wonder, if their names were confounded. They were however never ſo totally incorporated, but what ſome ſeparate remains of the original ſtock were here and there to be perceived: and Strabo ſays (L. 7. p. 495.) that this was to be obſerved even in the age when he lived. III. 369.

ISIRIS,

The ſame as Oſiris, was, according to Philo Biblius from Sanchoniathon, the brother to Cna. I. 7.

ISIS.

The worſhip of Iſis, and of her ſacred ſhip, prevailed among the Suevi. (Tacitus de Mor. Ger.) Her ſhip was alſo reverenced at Rome; and is marked in the calendar for the month of March. (Grut. vol. 1. p. 655.) I. 212.

Orus

Orus was ſuppoſed to be the ſon of Iſis; but Iſis, Rhea, Atargatis, were all emblems of the Ark, that *receptacle* (την Ισιν ὑποδοχον. Iſis et Oſir. Plut.) which was ſtiled the Mother of mankind. II. 327. The genius of the Ark was worſhiped by the Canaanites under the title of Baal Maon. This deity was the ſame as Iſis, and Rhea. Both Iſis and Juno were deſcribed with the Labana, or Creſcent. 445. Iſis was the ſame as Latona. II. 330.

ISMENIUS.

This term is compounded of Is-Men, *ignis Menis*. Meen, Menes, Manes, was one of the moſt ancient titles of the Egyptian god Oſiris, the ſame as Apollo and Caanthus. II. 155.

ISTA-CHAR,

Or Eſta-Char (in Perſia) is the place or temple of Iſta, Eſta, the Εστια of the Greeks, and Veſta of the Romans. Every ſymbol, and repreſentation in it, relates to the worſhip of the country: and all hiſtory ſhews that ſuch places were ſacred, and ſet apart for the adoration of Fire, and the deity of that element, called Iſta, or Eſta. Hyde therefore (de Rel. Vet. p. 306.) ſeems to be wrong, when he tells us, that it ſignifies *e rupe ſumptum, ſeu rupe conſtans ſaxeum palatium*; and that it is derived from the Arabic word *Sachr, rupes*, in the eighth conjugation. The words *e rupe ſumptum*, &c. are not at any rate materials, out of which a proper name could be conſtructed; and what temple, or palace, is not built of ſtone taken out of a quarry? Herbert (Travels, p. 158.) with great propriety ſuppoſes the building to have been the temple of Anaia, or Anais; who was the ſame as Hanes, as well as Heſtia. I. 225.

JUNO,

JUNO,

The ſuppoſed mother of all the deities, thus ſpeaks of her titles and departments in Apuleius. (Metam. L. XI.) Me primigenii Phryges Peſſinuntiam nominant deûm matrem: hinc autochthones Attici Cecropiam Minervam: illinc fluctuantes Cyprii Paphiam Venerem: Cretes ſagittiferi Dictynnam Dianam. Siculi trilingues Stygiam Proſerpinam: Eleuſinii vetuſtam deam Cererem. Junonem alii: alii Bellonam: alii Hecaten: Rhamnuſiam alii: et qui naſcentis dei Solis inchoantibus radiis illuſtrantur Æthiopes, Ariique, priſcaque doctrina pollentes Ægyptii, ceremoniis me prorſus propriis percolentes, appellant vero nomine Reginam Iſidem. I. 315.

Juno was the ſame as Iönah; and ſhe was particularly called Juno Argiva. She was eſteemed the ſame as Luna, and Selene, from her connexion with the Ark: and at Samos ſhe was deſcribed as ſtanding in a Lunette, with the lunar emblem upon her head. She was called Inachis and Inachia (Ov. Met. L. 9.) and repreſented as the Queen of heaven, the ſame as Aſhtaroth, and Aſtarte of Sidon and Syria. It is ſaid of Juno, that ſhe was ſometimes worſhiped under the ſymbol of an Egg, ſo that her hiſtory had the ſame reference, as that of Oinas, or Venus. She preſided equally over the ſea. (Virg. Æn. l. 4. v. 120. Orph. H. in Jun. 15.) Iſis, Io and Ino were the ſame as Juno; and Venus alſo was the ſame deity under a different title. In Laconia there was an ancient ſtatue of the goddeſs ſtiled Venus Junonia.

As Juno was the ſame as Iönah, ſhe had Iris for her concomitant. As the peacock in the full expanſion of his plumes diſplays all the beautiful colours of the Iris, or Rainbow; it was probably for

for that reaſon made the bird of Juno inſtead of the Dove, which was appropriated to Venus. II. 343.

JUPITER, or ZEUS,

Was originally the ſame with the Hermes of the Chaldeans and Egyptians, whom they eſteemed the chief God. I. 102. The ancient name of Latian Jupiter was P'ur. 124. The ancients repreſented the Patriarch under a numberleſs variety of titles and characters, whereof Zeuth was one. II. 253. 268. 273. To the god Dagon was aſcribed the invention of many arts; particularly, the conſtruction of the plough, and the introduction of bread corn. Theſe were benefits, attributed alſo to Zeuth, ſtiled Ζευς αγριος, Ζευς νομιος, Ζευς αροτριος, and likewiſe to Oſiris. They were all the ſame deity, who was worſhiped in Egypt under many titles, but particularly that of On. 299.

The ancients, which may ſeem very extraordinary, repreſented their chief god of all ages and ſexes. A bearded Apollo, and a bearded Venus (Servius in Virg. Æn. l. 2. v. 632.) The poet Calvus ſpeaks of Venus as maſculine; (Macrob. Sat. L. 3.) and Valerius Soranus (ap. Auguſt. de Civ. Dei. L. 4. and L. 7.) among other titles calls Jupiter *the Mother of the gods*.

Jupiter omnipotens, Regum Rex ipſe, Deûmque Progenitor; *Genetrixque Deûm*; Deus unus et idem.

Syneſius ſpeaks of him in nearly the ſame manner. (Hymn 3.)

Συ παλιρ, συ δ' εσσι μητηρ,
Συ δ' αρσην, συ δε θηλυς.

And the like character is given to the ancient deity Μητις. (Orph. Hymn 31.)

Αρσην μεν και θηλυς εφυς, πολυωνομε Μητι.

In

In one of the fragments of the Orphic poetry every thing under this head is comprehended in a very ſhort compaſs. (Orph. Fragm. VI. p. 366. Geſner's ed.)

Ζευς αρσην γενετο, Ζευς αμβροτος επλετο Νυμφη,
Ζευς πυθμην γαιης τε και ουρανου αστεροεντος.—
Ζευς πνοιου ριζα, Ζευς Ἡλιος *, ηδε Σεληνη,
Ζευς Βασιλευς, Ζευς αυτος ἁπαντων αρχιγενεθλος.—
Και Μητις, πρωτος γενετωρ, και Ερως πολυτερπης.
Παντα γαρ εν Ζηνος μεγαλῳ ταδε σωματι κειται.
Ἑν κρατος, εις Δαιμων, γενεται μεγας αρχος ἁπαντων.

Whom he meant under the title of Zeus, he explains afterwards (Fragm. vii. p. 371.) in a ſolemn invocation of the god Dionuſus.

Κεκλυθι τηλεπορου διννης ελικαυγεα κυκλον
Ουρανιαις προφαλιγξι περιδρομον αιεν ελισσων,
Αγλαε ΖΕΥ, ΔΙΟΝΥΣΕ, πατερ πνοιου, πατερ αιης,
Ἡλιε, παγγενετορ, παναιολε, χρυσεοφεγγες,

I. 313. The common hiſtory of Jupiter (of which name there are reckoned about three hundred) is full of inconſiſtencies and impoſſibilities. 452, &c.

* Jupiter Lucetius, or god of light. Macrob. Sat. L. 1. c. 15.

L.

LABAN, LUBAN.

BY theſe terms the Arkite moon was denominated; by ſome they ſeem to have been changed into Labar, and Lubar. Epiphanius ſays that the Ark reſted upon mount Lubar, (the ſame as Baris, and the Ararat of Moſes.) by which was meant the mountain of Lunus Architis. From Labar the Roman enſigns were ſtiled Labara, quaſi Inſignia Lunaria. This is evident from the Lunette, which is continually to be found upon them. The name Labarum however was not properly Roman; but was adopted by the later Emperors, eſpecially thoſe of Conſtantinople. They borrowed it from ſome of the conquered nations, who had the ſame kind of military ſtandard. II. 449.

LABANA.

As the worſhip of Labana, or Selene, prevailed ſo much at Carrhæ, or Haran; we may form a judgment from the name of the perſon, by Moſes called Laban, of the nature of his idolatry. We may preſume, that he was ſo named from this worſhip; and that it conſiſted in an undue reverence to the Arkite emblem Labana. It is moreover highly probable, that theſe images, which are ſuppoſed to have been invented by Terah, and from him named Teraphim, the ſame which Laban worſhiped, were lunar amulets, or types of the Ark in the form of a creſcent. Both Terah, and Serugh, are

are ſaid to have been devoted to falſe worſhip: and though people had been previouſly addicted to Zabaiſm, and other ſpecies of idolatry, yet the introduction of images is attributed to them. And as the worſhip of the Arkite emblem prevailed ſo much at Charræ, the very city of Haran, and Laban, the deſcendants of Terah; we may infer, that it was the primitive idolatry of the place, and conſiſted in the worſhip of the Labana, or Arkite moon. Both Iſis and Juno were deſcribed with the Labana, or Creſcent: and Venus was ſtiled Lubentia, and Lubentina, which certainly related to the ſame emblem; and ſignified Venus Lunaris et Archiris. II. 445. Lubentia by the Romans was derived from Lubens, but erroneouſly.

LACEDÆMONIANS

Eſteemed themſelves of the ſame family as the Capthorim of Egypt; hence they furmiſed that they were related to the Jews. I. 184.

LAMIÆ.

They are ſuppoſed to have delighted in human blood, like the Cyclopians; but their chief repaſt was the fleſh of young people and children, of which they are repreſented as very greedy. They were prieſts of Ham, called El Ham; hence 'Lamus and 'Lamia. Their chief city, perhaps Tauromenium, is mentioned by Homer (Od. K.) as the city of Lamus, and the inhabitants as of the Giant race. They were Amonians, and came originally from Babylonia. The Lamiæ were to be found not only in Italy, and Sicily, but Greece, Pontus, and Libya. However widely they may have been ſeparated, they are ſtill repreſented in the ſame unfavourable light.

Τις τ'ουνομα τοδ' επονειδιζου βροτοις
Ουκ οιδε Λαμιας της Λιβυσικης γενος,

ſays

ſays Euripides (Cyclops. v. Philoſtrat. Vit. Apollon. L. 4. Ariſtot. Eth. L. 7. c. 6.) Formiæ was one of their principal places in Italy. (v. Horat. L. 3. Ode 17.) The chief temple of the Formians was upon the ſea-coaſt at Caiete; it ſtood near a cavern, ſacred to the god Ait, called Ate, and Atis, and Attis: and it was hence called Caieta, and Caiatta. There were in the rock ſome wonderful ſubterranes, which branched out into various apartments. Here the ancient Lamii, the prieſts of Ham, reſided. They undoubtedly ſacrificed children here: and probably the ſame cuſtom was common among the Lamii, as among the Lacedæmonians, who uſed to whip their children round the altar of Diana Orthia. Fulgentius, and others aſſure us, that the ancient Latines called the whiping of children Caiatio. Caiat ſignified a kind of whip, or thong; probably ſuch was uſed at Caiate. II. 15.

LANGUAGE.

There was once but one language among the ſons of men. Upon the diſperſion of mankind, this was branched out into dialects; and thoſe again were ſubdivided: all which varied every age; not only in reſpect to one another; but each language differed from itſelf more and more continually. It is therefore impoſſible to reduce the whole of theſe to the mode, and ſtanding of any one.—It is my opinion that there are two events recorded by Moſes, Gen. v. and Gen. xi. 8, 9. One was a regular migration of mankind in general to the countries allotted to them: the other was a diſperſion which related to ſome particulars [the ſons of Chus. See Mr. Bryant's *Obſervations on the ancient Hiſtory of Egypt.*] I. 54.

LAODICEA,

According to Euſtathius (in Dionyſ. Perieg. v. 915.) was called of old Ramæthan; of which he gives the true interpretation: Ῥαμαιθὰς, αφ' ὑψους ὁ Θεος· Ῥαμαν γαρ εγχωριον το ὑψος· Αθαν δε ὁ Θεος. II. 304.

LAR, LAREN, LARIS.

Laren, and Laris, ſeem to have been ancient terms for the Ark. Indeed they are the ſame, the n final being changed into an s; hence Lares and Laris. From Laren came Λαρναξ, Larnax, an Ark; alſo Larnaſſus, Larina, Laranda; and Larunda, a goddeſs well known to the Romans. She was ſtiled Δαιμονων μητηρ: by ſome ſhe was called Lara; children were offered at her altar to procure her favour. Parnaſſus was of old Larnaſſus; εκαλειτο δε πρότερον Λαρνασσος, δια το την Δευκαλιωνος λαρνακα αυτοθι προσενεχθηναι. From Laris there were many places named Lariſſa, and in all theſe places the Arkite rites prevailed. Lar, and Laren had a reference to the ſea: *they who fiſh in the ſea, call the machine, which they uſe,* Λαρναιον, *Larinæum.* Heſych.

There was a ſea bird called Lar, which outlived the moſt tempeſtuous ſtorms; and hence, perhaps, was made an emblem of the Ark. Homer (Οδ. Ε.) compares Hermes to this bird;

Σευε δ' επειτ' επι κυμα, Λάρῳ ορνιθι εοικως.

The Lares, and Manes, thoſe domeſtic deities of the ancient Hetrurians, and Latines, were the ſame perſonages under different names. By theſe terms are ſignified Dii Arkitæ, who were no other than their Arkite anceſtors (the Δαιμονες, the Baalim of the ſcriptures) the perſons preſerved in the Laren or Ark; the genius of which was Iſis, the reputed parent of the world. The feaſts inſtituted to theſe

deities were ſtiled Larentalia. The Lares were the ſame as the Dii Penates, and the Dii Præſtites; the latter, according to Macrobius (Saturn. L. 1.) were imported from Egypt. Arnobius (l. 3.) ſtiles them quoſdam Genios, et functorum animas; he ſpeaks of Neptune as one of the Lares; and the reſt of them are confeſſedly deities of the ſea. (v. Livy, l. 40. c. 52. Macrob. l. 1. c. 10.) II. 451.

LAURUS,

The Laurel, was denominated from Al-Orus: the berry was termed Bacca, from Bacchus. I. 333.

LEITUS.

Herodotus ſpeaks of a Prutaneion in Achaia Pthiotic, called Leïtus; of which he gives a fearful account: l. 7. § 197. Λητον δε καλεουσι το Πρυτανηιον οι Αχαιοι· ην δε εσελθῃ, ουκ εξι, οκως εξεισι, πριν η θυσεσθαι μελλῃ· ωστε τι προς τουτοισι πολλοι ηδε των μελλοντων τουτεων θυσεσθαι, δεισαντες οιχονται αποδρηντες ες αλλην χωρην. χρονου δε απιοντος, οπισω καταελθοντες, ην αλισκωνται, εσελλονται ες το Πρυτανηιον, ως θυται τε εξηγεονται, στεμμασι πας πυκασθεις, και ως συν πομπῃ εξαχθεις. Xerxes, he adds, and his army, paſſing through Theſſaly, paid all due regard to this temple; ſo awful, it ſeems, was myſterious cruelty. II. 42.

LETTERS. WRITING.

It is ſaid, that Oannes (*the man of the ſea.* Helladius calls him Ωην, which Doricè would be Ωαν. By Ωον προλογονον is ſignified the Ark.) and Siſuthrus inſtructed men in the knowlege of letters, and committed many things to writing. Now if the people of the firſt ages had been poſſeſſed of ſo valuable a ſecret, as that of writing; they would never have afterwards deſcended to means leſs perfect for the explanation of their ideas. And it is to be obſerved, that the invention of hieroglyphics was certainly

certainly a diſcovery of the Chaldeans; and made uſe of in the firſt ages by the Egyptians; the very nations, who are ſuppoſed to have been poſſeſſed of the ſuperior and more perfect art. They might retain the former, when they became poſſeſſed of the latter; becauſe their ancient records were entruſted to hieroglyphics: but, had they been poſſeſſed of letters originally, they would never have deviated into the uſe of ſymbols; at leaſt, for things, which were to be publiſhed to the world, and commemorated for ages. Of their hieroglyphics we have ſamples without end in Egypt; both on obeliſks, and in their ſyringes; as alſo upon their portals, and other buildings. Every mummy almoſt abounds with them. How comes it, if they had writing ſo early, that ſcarcely one ſpecimen is come down to us: but that every example ſhould be in the leaſt perfect character?

For my part, I believe that there was no writing antecedent to the Law at mount Sinai. Here the divine art was promulgated; of which other nations partook; the Tyrians and Sidonians firſt, as they were the neareſt to the fountain-head. And when this diſcovery became more known; even then, I imagine, that its progreſs was very ſlow: that in many countries, whither it was carried, it was but partially received, and made uſe of to no purpoſe of conſequence. The Romans carried their pretenſions to letters pretty high; and the Helladian Greeks ſtill higher; yet the former marked their years by a nail driven into a poſt: and the latter for ſome ages ſimply wrote down the names of the Olympic victors from Coræbus; and regiſtered the prieſteſſes of Argos.

Why letters, when introduced, were ſo partially received, and employed to ſo little purpoſe, a twofold reaſon may be given. Firſt, the want of antecedent writings, to encourage people to proceed

in the ſame track. The practice of writing, or, in other words, compoſing, depends upon previous reading, and example. A ſecond reaſon ſeems to have been the want of ſuch materials as are neceſſary for expedition and free writing. The rind and leaves of trees, and ſhells from the ſea, can lend but ſmall aſſiſtance towards literature: and ſtones and ſlabs are not calculated to promote it much further. It is impoſſible for people to receive any great benefit from letters, where they are obliged to go to a ſhard or an oyſter-ſhell, for information; and where knowlege is conſigned to a pantile. As to the high antiquity aſſigned to letters by Pliny, (N. H. l. 7.) no credence can be given to that author, who from 720 years infers eternity, and ſpeaks of thoſe terms as ſynonimous.

Note. From writing upon leaves and ſhells, came *Petaliſmus* and *Oſtraciſmus* of the Greeks: from the bark of trees, *Libri* of the Latines. III. 122.

LIBANUS,

Laban, Liban, and Libanah were names of the Lunette, the moſt noted emblem of the Ark. They are only variations of the ſame term. Mount Libanus, doubtleſs, received its name from this type; for the city Arca ſtood here towards the bottom; and upon the ſummit was the temple of Venus Architis, where the moſt ancient rites were preſerved of Libanah, or Selene. They were introduced by people ſtiled Archites; who were colonies from Egypt, the Belidæ, Danaidæ, and Cadmians of the Greeks; and the Hivites and Arkites of Moſes. II. 443.

LIBER.

This title given to Dionuſus, was, I imagine, the ſame as Labar; and conferred upon him, as the deus

deus Lunus. For the horns of Dionuſus, like the horns of Iſis, were originally a creſcent. II. 450.

LION.

The Egyptians conferred the names and titles of their deities upon animals of every ſpecies. A Lion was El-Eon; hence græce λεων. I. 333. The Sun was called Arez; and the Lion, which was an emblem of the Sun, had the ſame denomination: and there is reaſon to think, that the device upon Charopian temples was ſometimes a Lion. Homer had undoubtedly ſeen the fierce figure of this animal upon ſome ſacred portal of Egypt; to which he often alludes, when he ſpeaks of a Charopian Lion. (Οδ. Λ. 610.)

Αρκτοιτ', αγροτεροι τε συες, Χαροποι τε Λεοντες.

This term ſeems to have puzzled the commentators. Χαροποι, επιπληκτικοι, φοβεροι. Sch. ib. It was certainly an Amonian term: and the Poet alluded to a Charopian temple. Heſiod. Theog. v. 321.

Της δ'ην Τρεις κεφαλαι, μια μεν Χαροποιο Λεοντος.

Homer (Hymn εις Μητερα Θεων. v. 4.) mentions

Λυκων κλαγγην, Χαροπων τε Λεοντων.

As a Lion was from hence ſtiled Charops, ſo from another temple it was called Charon. Χαρων ο λεων. Heſych. Achilles (Lycoph. v. 260.) is ſtiled Αιχμητης Χαρων, a martial Charonian Lion. 512. and n.

ΛΟΦΟΙ

Μαστοειδεις. Theſe mounts were not only in Greece, but in Egypt, Syria, and moſt parts of the world. They were generally formed by art; being compoſed of earth, raiſed very high; which was ſloped gradually, with great exactneſs; and the top of all

was crowned with a tower. They were held in great reverence, and therefore conſidered as places of ſafety, and were the repoſitories of much treaſure. (See Joſephus, Bell. Jud. l. 7. p. 417.) There were often two of theſe mounds of equal height in the ſame incloſure. To ſuch as theſe Solomon alludes, when he makes his beloved ſay, (Song, c. viii. v. 10.) *I am a wall, and my breaſts like towers.* Though the word Chumah, or Comah, be generally rendered a wall; yet I think that in this place it ſignified the ground, which the wall ſurrounded: an incloſure ſacred to Cham, the Sun, who was particularly worſhiped in ſuch places. The Mizraim called theſe hills Typhon, and the cities where they were erected, Typhonian. But as they ſtood within encloſures ſacred to Chom, they were alſo called Choma. This, I imagine, was the meaning of the term in Solomon's Song, and in ſome other places.

In theſe temples the Sun was principally adored, and the rites of Fire celebrated; and this ſeems to have been the reaſon, why the judgment denounced againſt them is uniformly, that they ſhall be deſtroyed by Fire. If we ſuppoſe Comah to ſignify a mere wall, I do not ſee why fire ſhould be ſo particularly deſtined againſt a part, which is the leaſt combuſtible. (See Jeremiah xlix. Amos 1.) As the crime, which brought down this curſe, was idolatry, and the term uſed is Chomah; I ſhould think that it related to a temple of Chom, and his high places, called by the Greeks Λοφοι μαχοειδεις. The ground ſet apart for ſuch uſe was generally oval; and towards one extremity of the long diameter, as it were in the focus, were theſe mounds, and towers erected. As they were generally royal edifices, and held ſacred, they were termed Tarchon. I. 418.

LUNA.

The ſame deity was often maſculine and feminine: what was Dea Luna in one country, was Deus Lunus in another. I. 39. From Labana and Lavana, came Luna. It is remarkable that the Portus Argous in Hetruria was hard by the Portus Lunus. Strabo, L. 5. And the people of theſe parts are by Silius Italicus, L. 8. called Mæonians. II. 446. n.

M.

MA, MAS, MACON.

IN many countries, where the Rhoia was not known, the Poppy was made uſe of as an emblem for the Ark: and it is accordingly found with ears of wheat, and other ſymbols, upon coins and marbles, where Juno, Venus, Mithras, and other deities are commemorated. The Poppy was by the ancient Dorians ſtiled Μαχων. Now Ma, and Mas, among the Amonians ſignified water, and with ſome latitude the ſea. Ma-Con denoted the deity worſhiped under the name of Poſeidon; and ſignifies Marinus deus, ſive Rex aquarum. II. 383.

MACAR.

This was a ſacred title given by the Amonians to their gods:

Κλυθι, Μακαρ Παιαν, τιλυοκλονε, Φοιβε Λυκωρευ.
Κλυθι, Μακαρ, παυδερκες εχων αιωνιον ομμα.

Orph. H. 33. 7. So Ελθε Μακαρ, to Hercules, and to Pan. Κλυθι Μακαρ, to Dionuſus. Alſo Μακαρ

Νηρευς. Κλυθι, Μακαρ, φωνων, to Corybas the Sun. Many people aſſumed this title, and were ſtiled Μακαρες. Colonies are ſuppoſed to have been led by an imaginary perſonage Macar, or Macareus. Hence many cities and iſlands were very anciently named Macra, Macris, and Macaria. The Macares, who were the reputed ſons of Deucalion, after a deluge ſettled in Chios, Rhodes, &c. Diod. Sic. l. 5. The Græcians ſuppoſed the term to ſignify *happy:* hence Μακαρες θεοι was interpreted ευδαιμονες; how far true, cannot now be determined. Some made Macar the offspring of Lycaon, others of Æolus.

Diod. Sic. l. 5. ſpeaks of Macareus as the ſon of Jupiter. This term is often found compounded, Macar-On. Hence people called Μακαρωνες, and Μακρωνες, and places Μακρων: and hence probably the original of Μακαρων νησοι. They were to be found in the Pontus Euxinus, as well as in the Atlantic. The Acropolis of Thebes in Bœotia was called Μακαρων νησος. The inland city Oäſis, in an Egyptian province, had the ſame name: ſo that the meaning of it muſt not be looked for in Greece. It was ſometimes expreſſed feminine, Macris, and Macra, and interpreted *longa*. It was certainly an ancient ſacred Amonian word, and had no relation to length; but was grown ſo obſolete, that the original purport could not be retrieved. There was a cavern in the Acropolis of Athens, called Macrai,

Προσθορρον αντρον, ας Μακρας κικλησκομεν.

Eurip. in Ione. Macrai was a contraction for Macar-Ai, or the place of Macar, a title of the deity. I. 67.

MAGUS.

By Magus is probably meant Chus, the father of thoſe worſhipers of Fire, the Magi: the father alſo of

of the genuine Scythæ, who were ſtiled Magog. I. 8.

MANES.

This term is derived from Man, Manus, and Mania. Apuleius (Metam. l. xi.) introduces Iſis, (the genius of the Ark) as calling herſelf *Regina Manium*. Huetius (Demonſt. Prop. 4.) ſays, Lares Varro Manes eſſe vult, Maniæ filios, quæ dicitur vulgo Larunda. Mela (L. 1, c. 9.) ſays, that the Augelenſes, who lived near the Syrtes in Africa, held the Manes, as the ſupreme and only deities. That to them they directed their prayers, and made their offerings: and alſo ſwore by them. The Greeks and Romans did the ſame thing: and it is wonderful, that they ſhould be ſo blinded, as not to perceive the true meaning. Moſt of their deities were formed out of titles: and the whole of their worſhip was confined to a few deified men, the Lares, Manes, and Dæmones. They were no other than their Arkite anceſtors, the Baalim of the Scriptures: to theſe they offered; and to theſe they made their vows. II. 455.

MAPS.

The Egyptians were very famous for geometrical knowlege: and as all the flat part of their country was annually overflowed, it is reaſonable to ſuppoſe that they made uſe of this ſcience to determine their lands, and to make out their ſeveral claims, at the retreat of the waters: and in conſequence, that charts and maps were firſt delineated in this country. Theſe did not relate only to private demeſnes, but included the courſe of the Nile, and all the ſea coaſt, and its inlets, with which lower Egypt was bounded. It is very certain, that the people of Colchis, who were a colony from Egypt, had charts of this ſort, with written deſcriptions

ſcriptions of the ſeas and ſhores, whitherſoever they traded: and they at one time carried on a moſt extenſive commerce. The Scholiaſt upon Apollon. Rhod. L. 4. v. 279. ſays, that the Colchians ſtill retain the laws and cuſtoms of their forefathers; that they have pillars of ſtone, upon which are engraved maps of the continent, and of the ocean. Apollonius himſelf calls them Κυρβεις: they were of a ſquare figure, like obeliſks. If then the Colchians had this ſcience, we may preſume that their mother country poſſeſſed it in as eminent a degree: and we are aſſured, that they were very knowing in this article. Clemens Alexandrinus (Strom. 6.) mentions, that there were maps of Egypt, and charts of the Nile very early. And we are moreover told, that Seſoſtris (by which is meant the Sethoſians) drew upon boards ſchemes of all the countries, which he had traverſed: and copies of theſe were given both to the Egyptians, and to the Scythians, who held them in high eſtimation. Euſtath. Præf. Ep. to Dionyſ. Rerieg. p. 12. This is a curious account of the firſt delineation of countries, and origin of Maps; which were firſt deſcribed upon pillars. I. 385. (v. Atlas.)

Though the origin of Maps may be deduced from Egypt; yet they were not the native Egyptians, by whom they were firſt conſtructed. Delineations of this nature were the contrivance of the Cuthites, or Shepherds. They were firſt engraved on pillars, and in aftertimes ſketched out upon the Nilotic papyrus. There is likewiſe reaſon to think, that they were ſometimes delineated upon walls. Pherecydes Syrus (Laert. L. 1. Joſeph. c. App. L. 1. c. 2.) is ſaid to have ſtudied in Egypt. He ſays that Zas, or Jupiter, compoſed a large and curious robe, upon which he deſcribed the earth, and the ocean, and the habitations upon the ocean. Zas, or more properly Zan, was the Dorian title of Amon.

Amon. And Ogenus, the Ocean, was the moſt ancient name of the Nile, from whence the Græcians borrowed their Ωκεανος. The word was a compound of Oc-Gehon, and was originally rendered Ogehonus. It ſignifies the noble Gehon, and is a name taken from one of the rivers of Paradiſe. The robe abovementioned, was indeed a Pharos: a building, a temple, which was not conſtructed by the deity, but dedicated to him: upon the walls of which were deſcribed, and otherwiſe delineated, Ωγηνος και Ωγηνου δωμαλα, the courſe of the Gehon, or Nile; and the towns and houſes upon that river. I. 390.

MEDUSA.

The head of Meduſa in Argolis is ſaid to have been the work of the Cyclopians. This ſeems to have been an ancient hieroglyphical repreſentation upon the temple of Caphiſus (from Caph-Iſis, petra deæ Iſidis.) It was uſual with the Egyptians and other Amonians to deſcribe upon the architrave of their temples ſome emblem of the deity, who there preſided. Among others the Serpent was eſteemed a moſt ſalutary emblem; and they made uſe of it to ſignify ſuperior ſkill, and knowledge. A beautiful female countenance ſurrounded with an aſſemblage of Serpents was made to denote Divine wiſdom, which was ſtiled Meed, or Meet, the Μητις of the Greeks. Μεδουσα is from Meed-Ous, the temple of Metis, or Divine wiſdom. The devices upon temples were often eſteemed as taliſmans, and ſuppoſed to have an hidden, and ſalutary influence, by which the building was preſerved. In the temple of Minerva at Tegea was ſome ſculpture of Meduſa, which the goddeſs was ſaid to have given herſelf, *to preſerve the city from ever being taken.* (Pauſan. L. 8.) It was probably from this opinion, that the Athenians

had the head of Meduſa repreſented upon the walls of their Acropolis: and it was the inſigne of many cities, as we may find from ancient coins. I. 510.

MELECH, MALECH, MOLOCH.

Theſe terms mean the ſame, though differently expreſſed: they betoken a King; as Malecha does a Queen. It was an old title given to many deities in Greece: it became obſolete, and was miſunderſtood; ſo it was often changed to Μειλιχος, and Μειλιχιος, ſignifying the *ſweet, gentle, benign* deity. Pauſanias (L. 1. c. 2.) mentions a Jupiter Μειλιχιος in Attica, and at Argos, and another (l. 1.) with Artemis at Sicyon. Theſe two, he ſays, were of great antiquity, placed in the temple before the introduction of images; the one was repreſented by a pyramid, and the other by a bare pillar. He (l. 10.) alſo ſpeaks of ſome unknown gods at Myonia in Locris, called Θεοι Μειλιχιοι: and of an altar with this inſcription, Βωμος Θεων Μειλιχιων.

Rivers often had the name of Melech, changed by the Greeks into Μειλιχοι. Malaga in Spain was properly Malacha, the royal city. Perhaps Amelek was Ham Melech contracted. (1 Chron. iv. 40.) Malchom, the god of the Sidonians, was, I ſuppoſe, a contraction of Malech-Chom, Βασιλευς Ηλιος, a title given to the Sun; but conferred alſo upon the chief of the Amonian family. (Zeph. i. 4.) I. 70.

MELES, MELAS.

The terms El, Ees, are ſometimes combined with the name of Ham; as Hameles, Hamelas; contracted to Meles, Melas. There were rivers of theſe names. A Meles in Pamphylia, another near Smyrna, both noted for their moſt cold and pure water; a Melas in Cappadocia, which ran through a hot, inflammable country, and formed many

many fiery pools. In Pontus was Amaſus, Amaſia, Amaſene, where the region abounded with hot waters. I. 33.

MELIBOCHI,

The name of a mountain in Germany (near which Crodo, the Saturn of the Latines, together with Iſis, was worſhipped,) ſeems to be a variation of the ancient terms Melech Bochus, the Lord Bochus. Bacchus was often miſtaken for Dionuſus, and in many countries called Bochus, and Bocchus; as in Mauritania and Numidia. II. 265.

MELICARTUS,

The Hercules of the Phenicians and Cretans, was properly Melech-Carta, the deity of the place. I. 92.

MELISSÆ, MELITTÆ.

The prieſts of the Seira (who was alſo ſtiled Melitta and Meliſſa) were called Meliſſæ, and Melittæ, and the votaries in general had that appellation. Many colonies went abroad under this appellation; and may be plainly traced in different parts of the world: but the Græcians have ſadly confounded the hiſtories, where they are mentioned, by interpreting Meliſſæ, *Bees.* II. 375.

MEMPHIS,

In Egypt; even this city, if we may believe the Græcians, was built by Argives. But by this was certainly meant Arkites; for Argos itſelf in the Peloponneſus could not have ſupplied perſons to have effected, what was ſuppoſed to have been done by them. II. 506.

MEN,

MHN, MENES, MANES, MENON,

Were all terms, by which the Lunar god (deus Lunus, i. e. Noah) was in different countries diſtinguiſhed. This deity was repreſented by a lunette; which did not relate to the planet in the heavens, but to the Patriarch, and to the Ark: for the lunette greatly reſembled the ſacred ſhip, ναυς αμφιπρυμναϊς, under which ſemblance the Ark was deſcribed. It was accordingly reverenced under this type in many places. II. 310.

In the mythology of the Ark, and the Jönah, there is continually ſome reference to the moon; the former from its figure being ſtiled Μην. Hence it is, that the Moon by the Egyptians was eſteemed the mother of all beings: for the Moon and the Ark were ſynonimous terms. 333. Meno-Taurus, ſignifies Taurus Lunaris, and was a ſacred emblem. I. 403. n.

As the name of the deity Meen and Manes, was changed to Magnes, ſo the people thence denominated had alſo the title of Magnetes; which was the uſual appellation given to them by the natives of Aſia. II. 514. The Meneiadæ, who were prieſts and prieſteſſes of Menes, were ſaid to be changed into birds, becauſe, like the Peleiades and Trerones, they were Iönim. II. 292.

MENELAUS

Was of old, according to Heſychius, ſtiled Pitanates; and the reaſon of it may be known from his being a Spartan, by which was intimated one of the Serpentigenæ, or Ophites. Hence he was repreſented with a Serpent for a device upon his ſhield. I. 488.

MENTOR.

MENTOR.

As many ſacred towers were ſeminaries of learning, (v. Chiron.) Homer from one of them has formed the character of ſage Mentor; under whoſe ſemblance the goddeſs of wiſdom was ſuppoſed to be concealed. By Mentor, I imagine, that the Poet covertly alludes to a temple of Menes. It is ſaid, that Homer in an illneſs was cured by one Mentor, the ſon of Alcimus. The perſon probably was a Mentorian prieſt, who did him this kind office, if there be any truth in the ſtory. I. 440.

MEROPES.

This was another name given to thoſe of the diſperſion. Epiphanius adv. Hær. l. 1. p. 6. And he further ſuppoſes that the language of mankind at Babel was changed. Many other writers have imagined, that there was at Babel an univerſal change of language. But the author of the Chronicon Paſchale (p. 49.) more truly confines the change to ſound and utterance; δια την αιτιαν και Μεροπες παντες κεκληνται, δια την Μεμερισμενην την φωνην.

Many of the family of Chus came into Hellas, Myſia, and Ionia. They poſſeſſed ſome of the beſt iſlands of the Ægean ſea: Cos, or Cöus, by which is meant Χους, the Græcian name of Chus, was particularly occupied by the Cuthites, who preſerved many memorials of their original.

The two principal occurrences preſerved by the Cuthites were the Deluge, and Diſperſion: and they ſtyled themſelves both Ogugians, and Meropians from theſe circumſtances. Hence Cöus is ſo characterized. Callim. H. in Del. v. 160. ſpeaking of Latona;

Ωγυγιην δ' ηπειτα Κοων Μεροπηϊδα νησον
Ἰκετο———

The

The Meropidæ were the ſuppoſed deſcendants of Merope; and likewiſe of Merops. The latter was by ſome looked upon as the author of Dæmon worſhip; conſequently one of the firſt, who introduced innovations in religion. They were the ſame as the Heraclidæ, or Herculeans; though Pindar (Iſth. Od. 6. v. 46.) ſuppoſes them to have been conquered by Hercules, who ſubdued all the Meropians. But Hercules was the chief deity of the firſt ages: and in the ſubduing of the Meropes we have an ancient tradition tranſmitted, which the Coans had preſerved. It related to their diſperſion, and to the Giant monarch (Nimrod) who was by way of eminence ſtyled Al-Cuon, or *the great king*. If therefore, inſtead of Hercules, we ſubſtitute *Divine Vengeance*, the purport of the tradition will be plain. (v. Pind. Nem. Od. 4. v. 42.)

Some ſeem to apply the term Merops to all mankind: Μεροπες, ανθρωποι. Heſych. But they were a particular race; Pindar (*ſupra*) mentions Μεροπων εθνεα, intimating, that there were ſeveral nations of them. The Athenians were Meropians by being Nebridæ. They were alſo ſtyled Erectheidæ, or the deſcendants of Erectheus, who was ſaid to be the father of Merope. A large body of this family occupied a region far in the weſt, called Μεροπιδα γην: they were the Atlantians, who ſettled in Mauritania; and were of the Titanian race. They were the ſame as the Cuthite Erythreans: and the ocean, upon which they lived, was called the Erythrean ſea. There was an Erythrean ſea alſo in the eaſt, where lived the Indo-Cuthites, a people of the ſame family as the Meropes, and called Æthiopes, Mauri, and Erythræi. In ſhort, in almoſt all places, where the Cuthites ſettled, the titles of Æthiopes, Titanes, Mauri, Erythræi, and alſo of Meropes will be found.

The

The Trojans alſo were of this family: and Homer, ſpeaking of the foundation of Troy, mentions it as πολις Μεροπων ανθρωπων (Ιλ. Τ. v. 215.) *a city of the Diſperſed.* The Trojans, and Myſians, were of a different family from the native Phrygians; being of the ſame lineage, with the people of Hellas and Ionia. The Phrygians were the deſcendants of Japhet, and Javan: and poſſeſſed the whole country, except ſome diſtricts upon the ſea-coaſt. As they were of a different race, ſo they had a language of their own diſtinct from that of Troas. They were likewiſe in ſubjection to a king, who is repreſented as monarch of the whole country. All this is to be obtained from the evidence of Homer himſelf. (Iliad. T. v. 295. H. to Venus, v. 109. See alſo Strabo, l. 13. p. 910.) But the Græcians and Trojans were of the ſame family, however they may be repreſented, as in a ſtate of warfare: and they are introduced as ſpeaking the ſame language. Priam's people could converſe with their enemies: but their allies differed from them in ſpeech, and indeed from one another. As the Trojans were Meropes and Titanians, they were conſequently Αθαναλοι, or of the race of the Immortals. Their language accordingly is characterized by Homer as the language of the gods. It was the Amonian, or Titanian tongue: and we often find it oppoſed to that of men, which was the language of Japhet and Javan. (See Hom. Il. A. v. 402. B. 811. Ξ. 289. Τ. 73. Od. K. 304. M. 61. Schol. in Theocr. Idyl. 13. v. 22.) Hence we find, that there were two languages alluded to by the Græcian writers; one of which was the Meropian, or that of the Diſperſed; the other was the language of Javan. III. 427.

METHANE.

Almoſt all the places in Greece were of oriental etymology; or at leaſt from Egypt. I ſhould ſuppoſe that the name of Methane in the Peloponneſus had ſome relation to a fountain, being compounded of Meth-An, the fountain of the Egyptian deity Meth, the Μηθις of the Greeks. We learn from Pauſanias (l. 2.) that there was in this place a temple, and a ſtatue of Iſis, and of Hermes in the forum; and that it was ſituated near ſome hot ſprings. We find this term ſometimes compounded Meth-On, of which name there was a town in Meſſenia. (Pauſan. l. 4.) I. 204.

MINERVA.

The Athenians were Saïtæ: and Minerva was ſtiled Saïtis; and was worſhiped under that title at Pontinus near Epidaurus. She was undoubtedly ſo named from the Olive, Saït, which was peculiarly ſacred to her.———Minerva dicitur navem feciſſe biproram, in qua Danaus profugit. (Hygin. F. 168.) II. 453.

MINES

Were held ſacred; and like fountains were denominated from Ænon, and Hanes, thoſe titles of the Sun. In Arabia near Petra was a mine, named Phinon, and Phænon. Epiphanius (Adverſ. Hær. l. 2. tom. 2.) mentions Φαινησια μεταλλα, or the mines of Hanes. I. 90.

MINUA, MANIA, MONIA,

Are all of the ſame purport; and relate equally to Selene the Moon. Μινυα, πολις Θετταλιας, ἡ πρότερον Αλμωνια. (Steph. Byzant.) II. 448.

MINYÆ.

MINYÆ.

The votaries of the Patriarch, who was called Meen, and Menes, were ſtiled Minyæ; which name was given to them from the object of their worſhip. II. 242. We muſt not look for the original of this term in Greece; but from among thoſe people, through whom it was derived to the Helladians. There were Minyæ, or Minnæi on the Red ſea, who were Arabians, and worſhipers of the Lunar deity. They did not refer this to the Moon; but to the Genius of the Ark, whom they ſtiled Menith, Maneth, and Mana. One of their chief cities was named Manna-Carta, from this goddeſs there worſhiped. They called her alſo Mather, and Mither, ſimilar to the Mithra of the Perſians; by which was ſignified the Mother of gods and men. The Menæi in Sicily were ſituated upon the river Menaïs. They had traditions of a deluge; and a notion, that Deucalion was ſaved upon mount Ætna; near which was the city Noa. There were of old Minyæ in Elis, upon the river Minyas. There were Minyæ, or Menians in other parts: they were all Arkites. The chief title of the Argonauts was that of Minyæ. The genealogies relating to the perſons from whom the Argonauts are ſaid to be deſcended are all fictitious, and inconſiſtent; they were Minyæ, that is, Arkites. II. 510.

MITHRAS.

All waters, which had any uncommon property, were ſacred to Elees, or Eeſel. It was an ancient title of Mithras and Oſiris in the Eaſt, the ſame as Sol, or the Sun. I. 31. Nothing was more common among the Perſians, than to have their temples formed out of rocks. *Mithras e Petra* was in a manner a proverb. Porphyry aſſures us, that the

deity had always a rock, or cavern for his temple, that people, in all places, where the name of Mithras was known, paid their worſhip at a cavern. (de Antro Nympharum. 263.) 223. The temple named Iſtacher, and the caverns in the mountains of Chuſiſtan, were ſacred to Mithras, and were made uſe of for his rites. Some make a diſtinction between Mithras, Mithres, and Mithra, but they were all the ſame deity, the Sun, eſteemed the chief god of the Perſians. 230.

MIZRAIM.

This perſon is looked upon as the father of the Egyptians; but his hiſtory is ſo veiled under allegory and titles, that no great light can be obtained. Some conſider Mizraïm as a people, not as a perſon. This people were the Egyptians; and the head of their family is imagined to have been Miſor, or Metzor. It is certain that Steph. Byzant. among other names ſtiled Egypt Μυαρα, which doubtleſs is a miſtake for Μυσαρα, the land of Muſar, or Myſar. Joſephus called Egypt Meſtra; Euſebius and Suidas Meſtraia, by which is meant the land of Metzor, a different rendering of Myſor. Sanchoniathon alludes to this perſon under the name of Μισωρ; and joins him with Sydic: both which he makes the ſons of the Shepherds Amunus, and Magus. Amunus, I doubt not, is Amun, or Ham, the real father of Miſor, from whom the Mizraïm are ſuppoſed to be deſcended. I. 7.

Mizraim, who ſettled in Egypt, were branched out into ſeven families. Of theſe the Caphtorim were one; who ſeem to have reſided between Peluſium and mount Caſius, upon the ſea-coaſt. Caphtor, from whence the people were denominated, ſignifies a tower upon a promontory; and was probably the ſame as Migdol, and the original reſidence of the Caphtorim. This people made an

early migration into Canaan, where they were called Paleſtines, the Philiſtim of the Hebrews; and the country where they ſettled, was named Palæſtina. Whether the whole of their family, or only a part, are included in this migration, is uncertain. Be it as it may, they ſeem to have come up by Divine commiſſion, and to have been entitled to immunities, which to the Canaanites were denied. (Amos ix. 7.) In conſequence of this, upon the coming of the Iſraelites into Canaan, they ſeem to have been unmoleſted for years. They certainly knew from the beginning, that the land was deſtined for the Iſraelites, and that they only dwelt there by permiſſion. (Conſult Gen. xx. 15. xxi. 23. xxvi. 27. Joſhua xiii. 2.)

The other tribes of the Mizraim ſent out colonies to the weſt; and occupied many regions in Africa; to which part of the world they ſeem to have confined themſelves. The children alſo of Phut, the third of the ſons of Ham, paſſed very deep to the ſouthward: and many of the black nations are deſcended from them; more, I believe, than from any other family. Lybia proper, was peopled by the Lubim, or Lehabim, one of the branches from Mizraim. (Chron. Paſch. p. 29.) The ſons of Phut ſettled in Mauritania; where was a region and river called Phutia. Some of this family ſettled above Egypt near Ethiopia, and were ſtyled Troglodytæ. (Syncellus. p. 47.) Many of them paſſed inland, and peopled the Mediterranean country. In proceſs of time, the ſons of Chus, after their expulſion from Babylonia, and Egypt, made ſettlements upon the ſea-coaſts of Africa, and came into Mauritania. We accordingly find traces of them in the names, which they bequeathed to places; ſuch as Chuzis, Chuſarez, upon the coaſt; a city Cotta, a promontory Cotis, in Mauritania. By their coming into theſe parts the

memorials of the Phuteans were in ſome meaſure obſcured. They are however to be found lower down; and the country upon one ſide of the river Gambia is at this day called Phuta.

It is not poſſible at this æra to diſcriminate the ſeveral caſts among the black nations. Many have thought, that all thoſe, who had *woolly* hair, were of the Ethiopian, or Cuthite, breed. But nothing can be inferred from this difference of hair: for many of the Ethiopic race had *ſtrait* hair. (Herod. l. 5. c. 1.) And we are told by Marcellinus, that ſome of the Egyptians had a tendency to wool. From whence we may infer, that it was a circumſtance more or leſs to be obſerved in all the branches of the line of Ham; but univerſally among the Nigritæ, of whatever branch they may have been. III. 293.

MNEUIS.

It is ſaid of the Patriarch after the Deluge, that he became an huſbandman. This circumſtance was religiouſly recorded in all the ancient hiſtories of Egypt. An Ox, ſo uſeful in huſbandry, was, I imagine, upon this account, made an emblem of the Patriarch. Hence upon many pieces of ancient ſculpture are ſeen the Ox's head with the Egyptian modius between his horns; and not only ſo, but the living animal was in many places held ſacred, and reverenced as a deity. At Memphis they worſhiped the ſacred Bull Apis; at Heliopolis they held the Bull Mnevis, or Mneuis, in equal veneration. The like cuſtom was obſerved at Momemphis, Aphroditopolis, and Chuſa, except that in theſe places, the object of adoration was an Heifer or Cow.

That the Apis, and Mneuis, were both repreſentations of an ancient perſonage is certain; and who that perſonage was, may be known from Diodorus. (l. 1.)

(l. 1.) He ſpeaks of him by the name of Mneues: but confines his hiſtory to Egypt, as the hiſtory of Saturn was limited to Italy; that of Phoroneus and Inachus to Argos; of Deucalion to Theſſaly.

Mneues, or as the ancient Dorians expreſſed it, Mneuas, is a compound of Men-Neuas, and relates to the ſame perſon, who in Crete was ſtiled Minos, Min-Noas, and whoſe city was Min-Noa: the ſame alſo who was repreſented under the emblem of the Men-Taur, or Mino-Taurus. Diodorus ſpeaks of Mneues, as the firſt lawgiver; and ſays, that he lived after the æra of the gods and heroes, when a change was made in the manner of life, among men. He deſcribes him as a man of moſt exalted ſoul; a great promoter of civil ſociety, which he benefited by his laws, which were unwritten; theſe he received from the chief god Hermes, as of the greateſt importance to the world. He was the ſame as Menes, whom the Egyptians repreſented as their firſt king; and a great benefactor. This was the perſon who firſt ſacrificed to the gods, and brought about a great change in diet; a circumſtance which occurs continually in the hiſtory of the firſt ages.

We find it made a characteriſtic of almoſt every ancient perſonage, *that he withdrew mankind from their ſavage and bloody repaſts.* To this foul and unnatural manner of feeding, which prevailed in the Antideluvian world, the poets and mythologiſts continually allude; and memorials of it were kept up in all their rites and myſteries, where one part of the ceremony conſiſted in eating raw fleſh, which was often torn from the animal, when alive. [*See* Bruce's *Account of the Abyſſinians.*] Menes, who put a ſtop to this cruel practice, and introduced a more mild diet, is ſtiled Meen by Herodotus, and was the ſame as Men-Neuas above-mentioned: the ſame alſo as the Men-Taur, and Taur-Men, of other countries. Diodorus

(in the preſent copies it is Βουν Μνευην, without ſenſe) calls this famous lawgiver Βουν Μνευην, Taurus Men-Neues; from whence we may judge, that he was the ſame perſon, whom the Egyptians reverenced under the ſymbol of the ſacred Bull; eſpecially as it was called by the ſame name Mneuas, and Mneues. II. 417.

MON.

The planet ſo called was only made uſe of as a reſemblance, and type of the Ark; and thence was called Mon, and Moon, as we may infer from the Hebrew: for מין, and מדגה, Mon and Monah, ſignify in that language an image, or type. The name was at times differently expreſſed, but related to the Genius of the Ark, who was worſhiped by the Canaanites under the title Baal Maon, (Ezekiel xxv. 9.) and whoſe temple was the Beth-Meon of Jeremiah. (xlviii. 23.) This deity was the ſame as Iſis, and Rhea. II. 444.

MONA.

Tacitus (De Mor. Germ.) takes notice, that the Suevi worſhiped Iſis: and he mentions that the chief object at their rites, was an Ark, or ſhip; *ſignum in modum Liburnæ figuratum*; which was held in great reverence. The like myſteries according to Artemidorus prevailed in one of the Britiſh iſlands: in which, he ſays, that the worſhip of Damater was carried on with the ſame rites as in Samothracia. (Strabo, l. 4.) I make no doubt, but that this hiſtory was true; and that the Arkite rites prevailed in many parts of Britain; eſpecially in the iſle of Mona, where in aftertimes was the chief ſeat of the Saronides, or Druids. Monai ſignifies inſula Selenitis, vel Arkitis. It was ſometimes expreſſed Menai; as is evident from the frith between the iſland and the main land being

being ſtiled Aber Menai at this day. Aber Men-Ai ſignifies fretum inſulæ dei Luni; which iſland undoubtedly had this name from its rites. The ſame worſhip was probably extended to ſome of the Scottiſh Iſles, the Hebrides of the ancients, and particularly into that called Columbkil. II. 473.

MONIMUS.

The emperor Julian acquaints us in his hymn to the Sun, that the people of Edeſſa poſſeſſed a region, which from time immemorial had been ſacred to that luminary: that there were two ſubordinate deities, Monimus and Azizus, who were eſteemed coadjutors, and aſſeſſors to the chief god. He ſuppoſes them to have been the ſame as Mars and Mercury: but herein this zealous emperor failed; and did not underſtand the theology, which he was recommending. Monimus and Azizus were both names of the ſame god, the deity of Edeſſa, and Syria. The former is undoubtedly a tranſlation of Adad, which ſignifies μονας, or *unitas*; or more properly *primus*. Azizus is a reduplication of a like term, being compounded with itſelf; and was of the ſame import as Ades, or Ad-Ees, from whence the place was named. I. 27.

MONKS.

Plato ſays (de Repub. l. 10. p. 620.) that Orpheus out of diſguſt to womankind led the life of a *ſwan*. The meaning certainly is, that he retired to ſome cloiſter, and lived a life of celibacy, like a prieſt. For the prieſts of many countries, but particularly of Egypt, were recluſes; and devoted themſelves to celibacy: hence Monkery came originally from Egypt. I. 381.

MOSES.

Emblems in the firſt ages ſeem to have been ſimilar in moſt countries: and to have almoſt univerſally prevailed. The ſacred writers often allude to them: and many of them were retained even in the church of God. For the ſymbol thus admitted was a very proper memorial: and all the emblems were originally the beſt which could be deviſed, to put people in mind of what had paſſed in the infancy of the world. The whole was deſigned as a diſplay of God's wiſdom and goodneſs: and to tranſmit to lateſt poſterity memorials of the preſervation of mankind. The ſymbols in ancient times were inſtead of writing; harmleſs, if not abuſed: nay of great conſequence when directed to a proper purpoſe. Such were the Serpent, the Ark, the Iris, the Dove; together with many others, to which there are apparent alluſions in Scripture. Theſe were known to the Iſraelites before their deſcent into Egypt: being originally from that country beyond the flood, where their fathers of old reſided. And when properly applied, they were as innocent as the elementary characters, by which the ſame hiſtories were in aftertimes recorded. The lifting up of the Serpent in the wilderneſs was proper as a prophetic deſignation, and as pertinent to the people, to whom it was exhibited, as the purport would have been, if expreſſed by letters, and written at length upon a tablet. It is true that theſe ſymbols were at laſt perverted; and the memorials abovementioned degenerated into idolatrous rites and worſhip. It was accordingly the purpoſe of Providence, in its diſpenſation to the Iſraelites, to withdraw them from this idolatry of the Gentiles: and this was effected, not by denying them the uſe of thoſe characters, which were the current types of the world, and to which they had

had been conſtantly uſed; but by adapting the ſame to a better purpoſe, and defeating the evil by a contrary deſtination.

Upon the reſting of the Ark upon Mount Baris, and the appearance of the Bow in the clouds, it pleaſed God to make a covenant with man, and to afford him ſome gracious promiſes. A memorial of this was preſerved in the Gentile world. They repreſented this under the type of an Ark; which they ſtiled Barith, in alluſion to the covenant. Some ages after, another covenant of a more peculiar nature was made by the Deity with the poſterity of Abraham: and a law was promulgated from mount Sinai. In conſequence of this, another Ark by divine appointment was framed, ſeemingly in oppoſition to the former; and this too was called the Ark of the covenant. This I mention, becauſe many perſons have been alarmed at finding ſometimes the ſame ſymbols among the Egyptians as were to be found in the ordinances of the Iſraelites. Both Spencer and Marſham have animadverted upon this: and ſeem to have carried their notions too far; for from them one might be induced to imagine, that the Law of Moſes was in a manner founded upon the rites of Egypt. But there is not the leaſt reaſon for ſuch a ſurmiſe. The religion of the two nations was eſſentially different: and though ſome ſymbols were ſimilar, yet it does not follow, that they were borrowed from that quarter. They were many of them general types, of great antiquity, and known to the whole world. II. 528.

MUREX.

Every deity was by the ancients gratefully looked up to as the cauſe of ſome bleſſing. The Tyrians and Sidonians were famous for the manufacture of purple: the die of which was very exquiſite, and the

the diſcovery of it was attributed to Hercules of Tyre; the ſame whom Palæphatus ſtiles Hercules Philoſophus. Some will not allow him this honour; but ſay, that his dog was the diſcoverer. For accidentally feeding upon the Murex, he ſtained his mouth with the ichor of the fiſh; and from hence the firſt hint of dying was taken. Such is the ſtory; too childiſh to admit of credit. It is not likely that a dog would feed upon ſhell-fiſh: beſides the Murex is of the turbinated kind, and particularly aculeated; having ſtrong and ſharp protuberances, with which a dog would hardly engage. This ſtory is founded upon the uſual miſconception of the Greeks. Hercules of Tyre, like all other oriental divinities, was ſtiled Cahen, and Cohen, as was allowed by the Greeks themſelves. By this intelligence however they could not abide; but changed this ſacred title to Κυων, *a dog*, which they deſcribed as an attendant upon the deity. Johannes Antiochenus, who tells this ſtory at large, ſays, that purple was the diſcovery Κυνος Ποιμενικου, which in the original hiſtory was undoubtedly *a Shepherd King*. I. 343.

MYRINA.

From a notion that the Amazonians were a community of women, hiſtorians have repreſented the chief perſonage of their nation as a female. She is mentioned by ſome as having flouriſhed long before the æra of Troy: and it is ſaid more preciſely by others, that ſhe lived in the time of Orus, the ſon of Iſis and Oſiris. This removes her hiſtory far back; ſo as to make it coeval with the firſt annals of time. Her dominions lay in the moſt weſtern parts of Africa, at the extremity of Atlas; where the mountain terminated in the ocean. This country, Mauritania, was ſuppoſed to have been poſſeſſed by the Atlantes and Gorgons. The

Græcian

Græcian writers, who did not know that the ſame family went under different titles, have often made the ſame nation at variance with itſelf. And as they imagined every migration to have been a warlike expedition, they have repreſented Myrina as making great conqueſts: and what is extraordinary, going over the ſame ground, only in a retrograde direction, which Oſiris had juſt paſſed before.

According to Homer (Ιλ. Β. v. 811.) ſhe died in Phrygia; for he takes notice of her tomb in the plains of Troas; and repreſents it as a notable performance.

Εϛι δε τις προπαροιθε πολεως αιπυια κολωνη,
Εν πεδιῳ απανευθε, περιδρομος ἔνθα και ἐνθα·
Την ηϊοι ανδρες Βαλιειαν κικλησκουσιν,
Αθανατοι δε τε σημα πολυσκαρθμοιο Μυρινης.

The tomb of this heroine was in reality a ſacred mound, or high altar (v. Taph.); and Myrina a gentile divinity. In her ſuppoſed conqueſts we may in great meaſure ſee the hiſtory of Oſiris, and Perſeus, reverſed, and in ſome degree abridged; yet not ſo far varied, but that the purport may be plainly diſcerned. II. 68.

MYRRH,

Μυρρα, was denominated from Ham-Ourah. The Egyptians ſtiled it Baal. I. 333.

N.

NANA.

There is a hiſtory mentioned by Arnobius (l. 5.) of a king's daughter in Phrygia, named Nana; who lived near the mountain, where Deucalion was ſuppoſed after the deluge to have landed. She is ſaid to have found a pomegranate, which ſhe put into her boſom, and by its influence became with child. Her father ſhut her up with an intent to deſtroy her: during her confinement ſhe produced Atis, or Attis; the perſon who firſt inſtituted the ſacred rites of Rhea, and Cubele, and who was looked upon as the ſame with Apollo.—Pauſanias (l. 7.) tells the ſame ſtory with additional circumſtances: from all which we may perceive that it was an ancient tradition, and related to an hiſtory of conſequence; but taken from ſome allegorical deſcription, when the terms were imperfectly underſtood. Nana ſeems to be a miſtake for Naua: though the Patriarch does appear to be ſometimes alluded to under the name of Nun, which is not much unlike Nana. Epiphanius mentions ſome heretics, who worſhiped Idal-Baoth. This was either a place or machine, where the holy man Nun was ſuppoſed to have been born under the ſemblance of a Serpent. (v. Lilius Gyrald. Syntag. 1.) II. 382.

NAUPLIANS.

The Cyclopians muſt have reſided at Nauplia in Argolis; a place in ſituation not unlike Hermione. Near it were caverns in the earth, and ſubterraneous paſſages, conſiſting of labyrinths cut in the rock, like the ſyringes in Upper Egypt, and the maze at the lake Mæris: and theſe alſo were reputed the work of the Cyclopians. Pauſanias (l. 4.) thinks very truly, that the Nauplians were from Egypt. He ſuppoſes that they were ſome of thoſe emigrants, who came over with Danaus. The nature of the works, which the Cyclopians executed, and the lake, which they named Acheruſia, ſhew plainly the part of the world from whence they came. I. 505.

ΝΑΥΣ.

There is reaſon to think, that in early times moſt ſhrines among the Mizraim were formed under the reſemblance of a ſhip, in memory of the Deluge, and the conſervation of one family in the Ark. Nay, farther, both ſhips and temples received their names from hence; being ſtiled by the Greeks, who borrowed largely from Egypt, Ναυς and Ναος, and Mariners Ναῦται, in reference to the Patriarch, who was variouſly ſtiled Noas, Naus, and Noah. II. 227.

NEBRIDÆ.

There was a family of this name at Athens, and another at Cos; they were, as we may infer from their hiſtory, the poſterity of people, who had been prieſts to Nimrod. I. 11.

NEITH, NEIT,

One of the Egyptian deities was ſo called: her prieſts were ſtiled Pataneit. I. 45.

NEPHELIM.

NEPHELIM.

Perſons of great ſtrength and ſtature were ſtiled among the people of the eaſt Nephelim: which in after times the Greeks ſuppoſed to relate to νεφελη, *a cloud.* In conſequence of this, they deſcribed the Centaurs as born of a cloud; and not only the Centaurs, but Ixion, and others, were reputed of the ſame original. The chief city of the Nephelim ſtood in Theſſaly, and is mentioned by Palæphatus (c. 2.); but through the miſconception of his countrymen it was expreſſed Νεφελη. The Græcians in general were of this race. The Scholiaſt upon Lycophron (v. 22.) mentions that the deſcendants of Hellen were by a woman named Nephele, whom Athamas was ſuppoſed to have married. Αθαμας ὁ Αιολου του Ἑλληνος παις εκ Νεφελης γεννᾳ Ἑλλην, και Φριξον. The author has made a diſtinction between Helle, and Hellen; the former of which he deſcribes in the feminine. By Phrixus is meant Φρυξ, who paſſed the Helleſpont, and ſettled in Aſia minor. However obſcured the hiſtory may be, I think the purport of it is plainly this, that the Hellenes, and Phrygians were of the Nephelim, or Anakim race. I. 435.

NEREUS.

Noah was figured under the hiſtory of Nereus, a deity of the ſea; and his character of an unerring prophet, as well as of a juſt, righteous, and benevolent man is very plainly deſcribed. Heſiod. Theog. v. 233.

Νηρεα δ' αψευδη και αληθεα γειναλο Πονλος,
Πρεσβυλαλον παιδων· αυλαρ καλεουσι Γερονλα,
Ὁυνεκα νημερλης τε, και ηπιος· ουδε θεμιςεων
Ληθελαι, αλλα δικαια και ηπια δηνεα οιδεν.

He

He is termed by Æſchylus παλαιγενης; and is mentioned by Orpheus as a ſon of the ocean, but of all others the moſt ancient. Orp. Argon. v. 334.

Νηρεα μεν πρωτιστα καλω, πρεσβυγον ἁπαντων.

II. 270.

NIMROD,

The ſon of Chus, (Gen. x.) his hiſtory is plainly alluded to under the character of Alorus, the firſt king of Chaldea: but more frequently under the title of Orion. The Cuthite colonies, which went weſtward, carried memorials with them of this their anceſtor; and named many places from him; where will be found ſome peculiar circumſtances, which will point out the great Hunter, alluded to in their name. The Græcians generally ſtile him Νεβρωδ: hence Nebrodes, a mountain in Sicily, a place famous for hunting; Nebriſſa a town in Spain near the mouth of Bœtis, called by Pliny (N. H. l. 3. c. 1.) Veneria, a miſtake probably for Venaria, as the rites and memorials alluded not to Venus, but Nimrod, and Bacchus.

The term Νεβρος, which the Greeks ſubſtituted for Nimrod, ſignifying *a Fawn*, gave occaſion to many alluſions about a fawn, and fawn-ſkin, in the Dionuſiaca and other myſteries. The hiſtory of Nimrod was in great meaſure loſt in the ſuperior reverence ſhewn to Chus, or Bacchus: yet there is great reaſon to think, that divine honors were of old paid to him. He ſeems to have been worſhiped in Sicily under the names Elorus, Pelorus, and Orion. He was likewiſe ſtiled Belus; but as this was merely a title, and conferred upon other perſons, it renders his hiſtory difficult to be diſtinguiſhed. Nimrod built Babylon according to the Etym. Magnum. I. 9.

NIOBE

Is the ſame as Noubi, though by the Greeks mentioned as a woman. She is repreſented as one, who was given up to grief, for the loſs of all her children. Her tears flowed day and night; till ſhe at laſt ſtiffened with woe; and was turned into a ſtone, which was to be ſeen on mount Sipylus in Magneſia. (Pauſan. L. 1. l. 8.)

Ιω, πανλαμων
Νιοβα, σε δ' ιγωγε νεμω θεον,
'Αθ' εν ταφῳ πετραιῳ
Αι, αι, δακρυεις.

Sophocles in this paſſage (Elect. 150.) ſpeaks of her as a goddeſs. By ſome ſhe was repreſented as the mother of Argus, II. 241.

NOAH.

The hiſtory of the Patriarch was recorded by the ancients through their whole theology: but it has been obſcured by their deſcribing him under ſo many different titles, and ſuch a variety of characters. They repreſented him as Thoth, Hermes, Janus, Menes, Oſiris, Zeuth, Atlas, Deucalion, Xuthus, Inachus, Nereus, Poſeidon, Proteus, Prometheus, Phoroneus, Saturn, Dionuſus, to which liſt a farther number of great extent might be added. All the principal deities of the ſea, however diverſified, have a manifeſt relation to him. But among all the various perſonages, under which he may have been repreſented, there are none, wherein his hiſtory is delineated more plainly, than in thoſe of Saturn and Janus. II. 253.

This hiſtory would have been abundantly more clear, if the Greeks had not abuſed the terms traditionally delivered, and tranſpoſed them to words in their own language. Indeed nothing has produced

duced greater confuſion in theſe ancient hiſtories, than that fatal turn in the Greeks of reducing every unknown term to ſome word, with which they were better acquainted. They could not reſt, till they had formed every thing by their own idiom, and made every nation ſpeak the language of Greece. Among the people of the Eaſt the true name of the Patriarch was preſerved: they called him Noas, Naus, and ſometimes contracted Nous: and many places of ſanctity, and many rivers were denominated from him.

Anaxagoras had been in Egypt; and had there obtained ſome knowledge of this perſonage. He ſpoke of him by the name of Noas or Nous; and both he and his diſciples were ſenſible that it was a foreign appellation: yet he has well nigh ruined the whole of a very curious hiſtory, which he had been taught, by taking the terms in a wrong acceptation, and then making inferences in conſequence of this abuſe. Οι δε Αναξαγοραιοι ἑρμηνευουσι Νουν μεν τον Δια, την δε Αθηναν Τεχνην—Προμηθεα δε Νουν ελεγον· Προμηθεια γαρ εσιν ανθρωποις ὁ νους διο και μυθευονται τους ανθρωπους μεταπεπλασθαι, δηλονοτι απο ιδιωτειας εις γνωσιν. He then proceeds to inform us, why they looked upon Nous to have been Prometheus: *becauſe he was the renewer of mankind, and was ſaid,* μεταπεπλασθαι, *to have faſhioned them again,* after they had been in a manner extinct. All this is to be inferred from the words above. But the author, while he is giving this curious account, ſtarts aſide; and forgetting that he is confeſſedly treating of a foreign term, recurs to his own language; and from thence frames a ſolution of the ſtory. He tells us that Nous, which he had been ſpeaking of as a proper name, was after all a Græcian term, νους, the mind: that *the mind was Prometheia; and Prometheus was ſaid to renew mankind, from new forming their minds; and leading them by cultivation from ignorance to*

knowledge. Thus have the Greeks by their affectation continually ruined hiſtory: and the reader may judge, how difficult it is to ſee the truth through the miſt, with which it is environed. [*See this point more fully treated.* II. 272.]

Suidas has preſerved from ſome ancient author a curious memorial of this wonderful perſonage; whom he affects to diſtinguiſh from Deucalion, and ſtiles Ναννακος, παλαιος ανηρ προ Δευκαλιωνος, τουτον φασι βασιλεα γενεσθαι,——ὁς προειδως τον μελλοντα κατακλυσμον, συναγαγων παντας εις το ἱερον μετα δακρυων ἱκετευσε. και παροιμια επι Ναννακου, επι των σφοδρα παλαιων και αρχαιων. Suidas has done great injury to this curious tradition by a miſapplication of the proverb in the cloſe. What he alludes to was τα Ναννακου κλαιω, vel οδυρομαι; a proverb, which had no relation to time, nor to ancient perſons; but was made uſe of in a general calamity; whenever it could with propriety be ſaid, *I ſuffer, as Noah ſuffered*; or, *the calamities of Noah are renewed in me.* Stephanus Byzant. (Ικονιον.) gives great light to this hiſtory, and ſupplies many deficiencies. He calls the perſon Annacus, and like Suidas, makes him of great antiquity, even prior to the reputed æra of Deucalion. He ſuppoſes him to have lived above three hundred years; at which period, according to an oracle, all mankind were to be deſtroyed, (Noah lived above three hundred years after the flood; which this writer has ſuppoſed to have been his term of life when the flood came) this event happened by a deluge, which this author calls the deluge of Deucalion, inſtead of Annacus. In conſequence of which unfortunate diſtinction between two characters, which were one and the ſame, he makes the aged perſon to be deſtroyed in the general calamity, and Deucalion to be ſaved. He takes notice of the proverb; αφ' ου παροιμια, το επι Αννακου κλαυσειν, επι των λιαν οικτιζομενων; and mentions the renewal

renewal of the world. However the ſtory may have been varied, the principal outlines plainly point out the perſon who is alluded to in theſe hiſtories. Many perſonages having been formed out of one has been the cauſe of great confuſion both in theſe inſtances, and in numberleſs others. It ſeems manifeſt that Annacus and Nannacus, and even Inacus, relate to Noachus, or Noah. And not only theſe, but the hiſtories of Deucalion, and Prometheus have a like reference to the Patriarch; in the ſixth hundredth year of whoſe life (and not in the three hundreth) the waters prevailed upon the earth. He was the father of mankind, who were renewed in him.

Noah was the original Cronus, and Zeus; though the latter is a title conferred ſometimes upon his ſon, Ham.

There is a very particular expreſſion recorded by Clemens of Alexandria (Strom. l. 5.) and attributed to Pythagoras; who is ſaid to have called the Sea Κρονου δακρυον; and there was a farther tradition concerning this perſon, καλαπινειν τα τεκνα. The tears of Iſis are repreſented as very myſterious. They are ſaid to have flowed, whenever the Nile began to riſe, and to flood the country. The overflowing of that river was the great ſource of affluence to the people: and they looked upon it as their chief bleſſing; yet it was ever attended with myſtical tears, and lamentations; all this was certainly ſaid, and done, in memorial of a former flood, of which they made the overflowing of the Nile a type.

As to the Deluge, as tranſmitted to us by Moſes, (Gen. vi. vii. viii.) though it may appear ſhort and conciſe; yet abounds with matter: and affords us a thorough inſight into the moſt material circumſtances with which that calamity was attended. The machine, in which Noah, &c. were ſecured,

was of ſuch a make and conſtruction, that it was never deſigned to be managed, or directed by the hands of men. And it ſeems to have been the purpoſe of Providence throughout to ſignify to thoſe, who were ſaved, as well as to their lateſt poſterity, that their preſervation was not in any degree effected by human means. We may reaſonably ſuppoſe that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himſelf; and tranſmitted to every branch of his family. In proceſs of time, when there was a falling off from the truth, we might farther expect that a perſon of ſo high a character as Noah, ſo particularly diſtinguiſhed by the Deity, could not fail of being reverenced by his poſterity: and when Idolatry prevailed, that he would be one of the firſt among the ſons of men, to whom divine honours would be paid. We might conclude that theſe memorials would be interwoven in the mythology of the Gentile world: and that there would be continual alluſions to theſe ancient occurrences in the rites and myſteries; as they were practiſed by the nations of the earth. And in conformity to theſe ſuppoſitions, the diligent inquirer will find, that theſe things did happen: that the hiſtory of the Deluge was religiouſly preſerved in the firſt ages; that every circumſtance of it is to be met with among the hiſtorians and mythologiſts of different countries; and that traces of it are to be particularly found in the ſacred rites of Egypt, and of Greece.

The moſt particular hiſtory of the Deluge, and the neareſt of any to the account given by Moſes, is to be found in Lucian (De dea Syria.) He was a native of Samoſata, a city of Commagene upon the Euphrates: a part of the world where memorials of the Deluge were particularly preſerved; and where a reference to that hiſtory is continually

to

to be obſerved in the rites and worſhip of the country. His knowledge therefore was obtained from the Aſiatic nations, among whom he was born; and not from his kinſmen the Helladians, who were far inferior in the knowledge of ancient times. He deſcribes Noah under the name of Deucalion: and ſays, "that the preſent race of "mankind are different from thoſe, who firſt "exiſted; for thoſe of the antedeluvian world were "all deſtroyed. The preſent world is peopled "from the ſons of Deucalion; having encreaſed to "ſo great a number from one perſon. In reſpect "to the former brood, they were men of violence, "and lawleſs in their dealings. They regarded "not oaths, nor obſerved the rites of hoſpitality, "nor ſhewed mercy to thoſe, who ſued for it. On "this account they were doomed to deſtruction: "and for this purpoſe there was a mighty eruption "of waters from the earth; attended with heavy "ſhowers from above; ſo that the rivers ſwelled, "and the ſea overflowed, till the whole earth was "covered with a flood, and all fleſh drowned. "Deucalion alone was preſerved to repeople the "world. This mercy was ſhewn to him on ac-"count of his juſtice and piety. His preſervation "was effected in this manner: he put all his fa-"mily, both his ſons and their wives, into a vaſt "ark, which he had provided; and he went into "it himſelf. At the ſame time animals of every "ſpecies, boars, horſes, lions, ſerpents, whatever "lived upon the face of the earth, followed him by "pairs: all which he received into the ark, and "experienced no evil from them: for there pre-"vailed a wonderful harmony throughout, by the "immediate influence of the Deity. Thus were "they wafted with him, as long as the flood en-"dured." After this he proceeds to mention that, upon the diſappearing of the waters, Deuca-

lion went forth from the ark, and raiſed an altar to God: but he tranſpoſes the ſcene to Hieropolis in Syria; where the natives pretended to have very particular memorials of the Deluge. II. 195.

As the Patriarch was eſteemed the author of the firſt ſhip, which was navigated, he was in conſequence of it made the god of ſeamen; and his temple was termed ἱερον Ποσειδωνος Κανωβου. He was eſteemed the ſame as Serapis: and inſcriptions in the city, or rather temple, called Canopus, Canobus, Canoubis, upon the moſt weſtern outlet of the Nile, have been found dedicated to him under the title of Θεος Σωτηρ. In this temple, or rather college, was a ſeminary for aſtronomy, and other marine ſciences. Ptolemy, the great Geographer, ſtudied here. The name of the temple was properly Ca-Noubi: the latter part, Noubi, is the oracle of Noah. II. 240.

NYMPHA.

Hot ſprings were imagined to be more immediately under the inſpection of the Nymphs: whence Pindar (Olym. Od. 12.) ſtiles ſuch fountains Θερμα Νυμφαν λουτρα. The temple of the Nymphæ Ionides in Arcadia ſtood cloſe to a fountain of great efficacy. The term Numpha will be always found to have a reference to water. As the Greeks changed Ain Omphe to Nympha, a goddeſs, they accordingly denominated the place itſelf Nymphæum, and wherever a place occurs of that name, there will be found ſomething particular in its circumſtances, e. g. there was a method of divination at Rome, mentioned by Dion Caſſius, in which people formed their judgment of future events from the ſteam of lighted frankincenſe. The terms of enquiry were remarkable: for their curioſity was indulged in reſpect to every future contingency, excepting death and marriage. The place of divination was called Nymphæum. I. 277.

NYMPHÆA.

NYMPHÆA.

Above all other aquatics of the Nile the Nymphæa ſeems to have been regarded: which is repreſented as the flower of the Lotus. It was eſteemed a ſacred ornament by the prieſts; and we find it continually uſed for a kind of coronet upon the figures of Orus, when he is deſcribed on the Lotus. It is alſo to be ſeen upon the heads of Iſis and Oſiris; and the ſerpents Cnuphis and Thermuthis are generally crowned with this flower. II. 400.

O.

OB.

A SERPENT in the Egyptian language was ſtiled Ob, or Aub; though poſſibly it may be only a variation of Oph. It was an emblem of the Sun; alſo of time and eternity: it was worſhiped as a deity, and eſteemed the ſame as Oſiris; by others the ſame as Vulcan. Orus Apollo (c. 1.) ſays, that the baſiliſk or royal Serpent was named Ουβαιος: it ſhould have been rendered Ουβος; for Ουβαιος is a poſſeſſive, not a proper name. The deity ſo denominated was eſteemed prophetic; and his temples were applied to as oracular.

This idolatry is alluded to by Moſes (Levit. xx.) who in the name of God forbids the Iſraelites ever to enquire of thoſe dæmons Ob and Ideone: which ſhews

ſhews that it was of high antiquity. The ſymbolical worſhip of the ſerpent was in the firſt ages very extenſive; and was introduced into all the ceremonies wherever celebrated. This term was alſo compounded with On: and Kircher ſays that Obion is ſtill among the people of Egypt the name of a ſerpent. I. 48. From Ob-El, Pytho deus, came Obelia; Οβελιαι, placentæ. Athenæus (l. 14.) I. 298. On-Ob, is Sol Pytho. Onoba, regio Solis Pythonis. I. 263. n.

OCEANUS.

As time with the ancients commenced at the Deluge; and all their traditions, and all their genealogies terminated here: even the birth of mankind went with them no higher than this epocha: they made the Ocean in conſequence of this the Father of all things. Under this character, which was no other than that of Nereus, Proteus, and Poſeidon, they repreſented the Patriarch, the real Father of the poſtdiluvian world. He was the Θεος Γενεσιος, Γενεθλιος, Φυλαλμιος; and was worſhiped alſo as Oceanus. The poets often allude to him under this title: (Orphic. Hymn. 82.)

Ωκεανον καλεω, παλερ' αφθιλον, αιεν εονλα,
Αθαναλων τε θεων γενεσιν, θνηλων τ' ανθρωπων.

Juno tells Jupiter, that ſhe is going to pay a viſit to Tethys and Oceanus, from whom the gods were derived. (Homer. Ιλ. Ξ. v. 200.)

Ειμι γαρ οψομενη πολυφορβου πειραλα Γαιης,
Ωκεανον τε θεων γενεσιν, και μητερα Τηθυν,
Οι μ' εν σφοισι δομοισιν ευτρεφον, ηδ' αλιλαλλον,

Hence, when it was ſaid in the early hiſtories, which Thales, and other Græcians copied, that all things were derived from water; I do not believe, that the ancient Mythologiſts referred to that element,

element, as the material principle; but to the Deluge, as an epocha, when time, and nature, and mankind were renewed. Plutarch (If. et Ofir.) mentions it, as an Egyptian notion, that all things proceeded from water: but at the ſame time tells us, that Oſiris was Oceanus. Hence the doctrine amounts to no more than this; that all were derived from Oſiris, the ſame as Poſeidon, the ſame alſo as Dionuſus, the Father of mankind. II. 271.

OENONE.

This nymph was in reality a fountain, Ain-On, in Phrygia. The iſland Ægina was named Oenone, and Oenopia, probably from its worſhip. I. 52.

OKTΩ. OGDOAS.

The Ark according to the traditions of the Gentile world was prophetic; and was looked upon as a kind of temple, a place of reſidence of the Deity, in the compaſs of Eight perſons. It comprehended all mankind: which Eight perſons were thought to be ſo highly favoured by heaven, that they were looked up to by their poſterity with great reverence; and came at laſt to be reputed deities. Hence in the ancient mythology of Egypt, there were preciſely Eight gods: of theſe the Sun was the chief, and was ſaid firſt to have reigned. Some made Hephaiſtus the firſt king; others Pan; (v. Herod. l. 2. c. 145.) here is no inconſiſtency; they were titles of the ſame deity the Sun: and when divine honours began to be paid to men, the Amonians conferred theſe titles upon the great Patriarch, as well as upon his ſon Amon. And as in the hiſtories of their kings, the Egyptians were able to trace the line of their deſcent upwards to theſe ancient perſonages; the names of the latter were by theſe means prefixed to thoſe liſts; and they were

in

in aftertimes thought to have reigned in that country. This was the celebrated Ogdoas of Egypt, which their poſterity held in ſuch high veneration, that they exalted them to the heavens, and made their hiſtory the chief ſubject of their Sphere. II. 233.

OMPHI.

This term is of great antiquity, and denotes an oracular influence, by which people obtained an inſight into the ſecrets of futurity. Hermæus in Plutarch (Iſ. et Oſir.) expreſſes this term ομφις; and ſays, that it was the name of an Egyptian deity: he interprets it ενεργείης. The true rendring was Omphi or Amphi, the oracle of Ham, or Cham, the Sun, or Oſiris. His oracles were ſtiled both Omphi and Ompi, in conſequence of this the mountains, where they were ſuppoſed to be delivered, came to be denominated Har-al-Ompi; which Al-Ompi by the Greeks was changed to Ολυμπος; and the mountain was called ορος Ολυμπου. There were many of this name. They were all looked upon to be prophetic; and ſuppoſed to be the reſidence of the chief deity, under whatever denomination he was ſpecified, which was generally the god of Light. For theſe oracles no place was of more repute than the hill at Delphi, called Omphi-El, or the oracle of the Sun.

But the Greeks, who changed Al-Omphi into Olympus, perverted theſe terms in a manner ſtill more ſtrange: for finding them ſomewhat ſimilar in ſound to a word in their own language, their caprice immediately led them to think of Ομφαλος, *a Navel*, which they ſubſtituted for the original word. This they did uniformly in all parts of the world; and always invented ſome ſtory to countenance their miſtake. Hence, whenever we meet with an idle account of a navel, we may be pretty

ſure

ſure that there is ſome alluſion to an oracle. In reſpect to Delphi, they preſumed that it was the *Umbilicus*, or center of the whole world. The poets gave into this notion without any difficulty. Livy (l. 38. c. 47.) does not ſcruple to accede to this notion. Strabo ſpeaks of it with ſome heſitation (l. 9. p. 642.) Varro (de Ling. Lat. l. 6.) very ſenſibly refutes this idle notion. Epimenides (Plutarch. περι λελοιπ. Χρησηρ.) had long before ſaid the ſame;

Ουτε γαρ ην γαιης μεσος ομφαλος, ουτε θαλασσης.

But ſuppoſing that this name and character had ſome relation to Delphi, how are we to account for other places being ſo called? They could not all be umbilical: the earth cannot have different centers. Nor could the places thus named be always ſo ſituated, as to be central in reſpect to the nation, or the province, in which they were included. Writers try to make it out this way: yet they do not ſeem ſatisfied with the proceſs. The contradictory accounts ſhew the abſurdity of the notion. It was a term borrowed from Egypt, which was itſelf an Omphalian region. What the Græcians ſtiled Omphalus was certainly Ompha-El, the ſame as Al-Ompha; and related to the oracle of Ham or the Sun: and theſe temples were Prutaneia, and Puratheia, with a tumulus or high altar, where the rites of fire were in ancient times performed. As a proof of this etymology, moſt of the places ſtiled Olympian, or Omphalian, will be found to have a reference to an Oracle. Diodorus (l. 5.) ſpeaking of an oracle in Crete, ſuppoſes that the true name was ομφαλος; and ſays, that it was ſo called (ſtrange to tell) becauſe Jupiter, when he was a child, loſt his navel here, which dropped into the river Triton. Callimachus in his hymn to Jupiter dwells upon this circumſtance. Who would imagine,

imagine, that one of the wiſeſt nations that ever exiſted could reſt ſatisfied with ſuch idle figments? and how can we account for theſe illuſions, which overſpread the brighteſt minds? It is however to be obſerved, that this blindneſs is only in regard to their religion; and to their mythology, which was grounded thereon. In all other reſpects they were the wiſeſt of the ſons of men. I. 235.

OMPAI.

The name of the ſacred cakes purchaſed at the oracular temple of Ampi, Ompi. I. 297.

ON, EON, or AON,

A title of the Sun among the Amonians: hence it was that Ham, who was worſhiped as the Sun, got the name of Amon, and Ammon; and was ſtiled Baal-Hamon. It is ſaid of Solomon, that he *had a vineyara at Baal-Hamon* (Canticles viii.) a name probably given to the place by his Egyptian wife, the daughter of Pharaoh. I. 16.

OPH

Signifies a Serpent, and was pronounced at times, and expreſſed Ope, Oupis, Opis, Ops; and by Cicero (de N. Deor. l. 3.) Upis. The Greeks called Apollo himſelf Python, which is the ſame as Opis, Oupis (Doricè) and Oub. Vulcanus Ægyptiis Opas dictus eſt, eodem Cicerone teſte (Huet. Dem. p. 83.) I. 47.

OPHELTES.

Lycurgus (v. Pauſan. l. 2.) is the ſame as Lycus, Lycaon, Lycoreus, the Sun: and Opheltes his ſuppoſed ſon, is of the ſame purport. Indeed Opheltes, or, as it ſhould be expreſſed, Ophel-tin, is the place; and Ophel the deity, Sol Pytho, whoſe ſymbol was a Serpent. Opheltin was a Taphos with

with a τεμενος, or ſacred incloſure: it was a ſacred mound to the Ophite deity. Archemorus, like Opheltis, was ſaid to have been left in a garden by his nurſe, and in her abſence ſlain by a Serpent. Each of them had feſtivals inſtituted, together with ſacred games, in memorial of their misfortune. They are therefore by many ſuppoſed to be the ſame perſon. But they were places, not perſons. Opheltin is the place, and altar of the Ophite god; and Archemorus was undoubtedly the name of the neighbouring town or city. It is a compound of Ar-Chemorus; i. e. the city of Cham-Orus, the ſame who is ſtiled Ophel. I. 462.

OPHIOLATRIA.

It may ſeem extraordinary, that the worſhip of the Serpent ſhould have ever been introduced into the world: and it muſt appear ſtill more remarkable, that it ſhould almoſt univerſally have prevailed. As mankind are ſaid to have been ruined through the influence of this being, we could little expect that it would, of all other objects, have been adopted, as the moſt ſacred and ſalutary ſymbol; and rendered the chief object of adoration. Yet ſo we find it to have been. In moſt of the ancient rites there is ſome alluſion to the Serpent. παρα παντι των νομιζομενων παρ' ὑμιν θεων Οφις συμβολον μεγα και μυστηριον ανάγραφεται. (Juſtin. Mart. Apol. l. 1.) This ſymbolic worſhip began among the Magi, who were the ſons of Chus: and by them it was propagated in various parts.

Olympias, the mother of Alexander, was very fond of thoſe Orgies, in which the Serpent was introduced. Plutarch (in Alexandro) mentions, that rites of this ſort were practiſed by the Edonian women near mount Hæmus in Thrace; and carried on to a degree of madneſs. She copied them cloſely in all their frantic manœuvres. She uſed

to be followed with many attendants, who had each a Thyrſus with ſerpents twined round it. They had alſo ſnakes in their hair, and in the chaplets which they wore: ſo that they made a frightful appearance. Their cries were very ſhocking: and the whole was attended with a continual repetition of the words, Evoe, Sabbe, Hues Attes, Attes Hues, which were titles of the god Dionuſus.

In Egypt was a Serpent named Thermuthis, which was looked upon as very ſacred; and the natives are ſaid to have made uſe of it as a royal tiara, with which they ornamented the ſtatues of Iſis. Diodorus (l. 3.) tells us that the kings of Egypt wore high bonnets, which terminated in a round ball; and the whole was ſurrounded with the figures of Aſps. The prieſts likewiſe upon their bonnets had the repreſentations of ſerpents.

It is ſaid that in the ritual of Zoroaſter, the great expanſe of the heavens, and even nature itſelf, was deſcribed under the ſymbol of a Serpent. The like was mentioned in the Octateuch of Oſtanes: and moreover, that in Perſis and in other parts of the Eaſt they erected temples to the ſerpent tribe, and held feſtivals to their honour, eſteeming them θεους τους μεγιστους, και αρχηγους των ὁλων. (Euſeb. P.E. l. 1.) The worſhip began among the people of Chaldea: from thence it paſſed into Egypt, where the Serpent deity was called Can-oph, Can-eph, and C'neph. There were pillars ſacred to the Pytho Sol, with curious hieroglyphical inſcriptions, which alſo had the name of Ob-El: they were very lofty, and narrow in compariſon of their length; hence among the Greeks, who copied from the Egyptians, every thing gradually tapering to a point was ſtiled Obelos, and Obeliſcus. Ophel was a name of the ſame purport.

Hercules was eſteemed the chief god, the ſame as Chronus; and was ſaid to have produced the Mundane

Mundane Egg. He was repreſented in the Orphic Theology under the mixed ſymbol of a lion and a ſerpent; and ſometimes of a ſerpent only. Whereever the Cuthites ſettled, a notion prevailed that that place ſwarmed with ſerpents. They came under different names, Leleges, and Pelaſgi; but more particularly thoſe of Elopians, Europians, Oropians, Aſopians, Inopians, Ophionians, and Æthiopes; and in moſt places where they reſided, there were handed down traditions, which alluded to their original title of Ophitæ. Among other places they ſettled in Crete; and ſo increaſed in numbers, that Minos, by an unſeemly allegory, was ſaid οφεις ευρησαι.

The iſland Seriphus was one vaſt rock; by the Romans called ſaxum ſeriphium. It is ſtiled by Virgil (in Ceiri) *ſerpentifera:* it had this epithet not on account of any real ſerpents, but according to the Greeks from Meduſa's head which was brought hither by Perſeus, by this is meant the Serpent deity, whoſe worſhip was here introduced by people called Pereſians. What the Greeks rendered Σεριφος was properly Sar-Iph, and Sar-Iphis, the ſame as Ophis: which ſignified Petra Serpentis, ſive Pythonis. Egypt is repreſented as having been of old over-run with ſerpents; and almoſt depopulated through their numbers. Diodorus (l. 3.) ſeems to underſtand this literally: but a region, which was annually overflowed, and that too for ſo long a ſeaſon, could not well be liable to ſuch a calamity. They were ſerpents of another nature: and the hiſtory relates to the Cuthites, the original Ophitæ, who for a long time poſſeſſed that country. They paſſed from Egypt to Syria, and to the Euphrates: and mention is made of a particular breed of ſerpents upon that river, which were harmleſs to the natives, but fatal to every body elſe. This could not be underſtood literally. They were

Ophite prieſts, who uſed to ſpare their own people, and ſacrifice ſtrangers; a cuſtom which prevailed once in moſt parts of the world. The Ophite prieſts were very learned; and as they were Ophites, whoever had the advantage of their information, was ſaid to have been inſtructed by Serpents. Hence there is a tradition, that Melampus was rendered prophetic from a communication with theſe animals. (Apollodorus, L. 1.) Something ſimilar is ſaid of Tireſias.

As the worſhip of the Serpent was of old ſo prevalent, many places and people received from thence their names. There were Opici, or Ophici in Campania; there were places called Opis, Ophis, Ophitæa, Ophionia, Ophioëſſa, Ophiodes, and Ophiuſa: there were alſo places denominated Oboth, Obona, and reverſed Onoba, from Ob, which was of the ſame purport.

It may ſeem ſtrange, that in the firſt ages there ſhould be ſuch an univerſal defection from the truth: and above all things ſuch a propenſity to this particular mode of worſhip, this myſterious attachment to the Serpent. What is ſcarce credible, it obtained among Chriſtians: and one of the moſt early hereſies in the church was of this ſort, introduced by a ſect, called by Epiphanius Ophitæ, by Clemens of Alexandria Ophiani. They are particularly deſcribed by Tertullian (de Præſcript. Hæret. c. 47.) whoſe account of them is well worth our notice. Acceſſerunt his Hæretici etiam illi, qui Ophitæ nuncupantur: nam ſerpentem magnificant in tantum, ut illum etiam ipſi Chriſto præferant, ipſe enim, inquiunt, ſcientiæ boni et mali originem dedit. Hujus animadvertens potentiam et majeſtatem Moyſes æreum poſuit ſerpentem: et quicunque in eum aſpexerunt, ſalutem conſecuti ſunt. Ipſe, aiunt, præterea in Evangelio imitatur ſerpentis ipſius ſacram poteſtatem, dicendo,

dicendo, et ſicut Moyſes exaltavit ſerpentem in deſerto, ita exaltari oportet filium hominis. Ipſum introducunt ad benedicendum in Euchariſtia ſua. In the above we ſee plainly the perverſeneſs of human wit, which deviates ſo induſtriouſly; and is ever after employed in finding expedients to countenance error, and render apoſtaſy plauſible. It would be a noble undertaking, and very edifying in its conſequences, if ſome perſon of true learning, and a deep inſight into antiquity, would go through with the hiſtory of the Serpent. I. 473.

OPIUM,

By the Egyptians, was diſtinguiſhed by the ſacred name of Ophion. I. 333.

ORCHOMENUS

Is a compound of Or-Chom-Men, three titles, which need no explanation. II. 513.

ORCHOM-OUS,

(v. Plutarc. in Theſ. v. 1. p. 13.) like Aſterous, Ampelous, Maurous, Amathous, Achorous, ſignifies a place ſacred to Or-Chom. He was the Orchamus of the eaſt; and the ſame perſonage from whom the cities called Orchomenos had their name. III. 478. n.

ΟΡΕΣΧΩΟΣ.

Strabo (l. 8.) ſays, ἐνιοι Κωους μαλλον τα τοιαυτα κοιλωματα λεγεσθαι φασιν. Hence he truly explains a paſſage in Homer. (Ιλ. I. v. 266.) The poet ſpeaking of Theſeus, Dryas, Polyphemus, and other heroes of the Mythic age, mentions their encountering with the mountaineers of Theſſaly, whom he ſtiles φηρες ορεσχωοι:

Καρῖσοι δὴ κεινοι επιχθονιων τραφεν ανδρων,
Καρῖσοι μεν εσαν, και καρῖσοις εμαχοντο
Φηρσιν ορεσχωοισι:

Ορεσχωος ſignified a perſon, who lived in a mountain habitation: whoſe retreat was a houſe in a mountain. Co, and Coa, was the name of ſuch houſe. I. 115.

ORGAN.

This river, which ran into the Mæander from the Campus Hyrcanus, was properly Ur-chan. I. 210. n.

ORION.

Orion was Nimrod. Homer (Οδ. Λ. v. 571.) deſcribes him as a great hunter; and of an enormous ſtature;

Τον δε μετ' Ωριωνα Πελωριον εισενοησα,
Θηρας ὁμου ειλευντα κατ' ασφοδελον λειμωνα.

The Poet ſtiles him Pelorian; which betokens ſomething vaſt, and is applicable to any towering perſonage, but particularly to Orion. For the term Pelorus is the name, by which the towers of Orion were called. There was a famous tower near Zancle, called Pelorus, becauſe it was ſacred to Alorus (the firſt king of Babylon) the ſame perſon as Orion, and Nimrod. Diodorus (l. 4.) informs us that, according to the tradition of the place, Orion there reſided: and that, among other works, he raiſed this very mound and promontory, together with the temple upon it.

The deſcription in Homer (v. Otus) is of a mixed nature: wherein he retains the ancient tradition of a gigantic perſon; but borrows his ideas from the towers ſacred to him. All temples were of old ſuppoſed to be oracular; and were by the Amonians

Amonians called Pator and Patora (q. v.) this temple was undoubtedly a Pator; to which mariners reſorted to know the event of their voyage, and to make their offerings to the god; it was therefore ſtiled Tor Pator; which being by the Greeks expreſſed Τριπαλωρ, gave riſe to the notion, that this earthborn giant had three fathers. Theſe towers near the ſea were made uſe of to form a judgement of the weather, and to obſerve the heavens; and thoſe, which belonged to cities, were generally in the acropolis, or higher part of the place. This by the Amonians was named Boſrah; and the citadel of Carthage, as well as of other cities, is known to have been ſo denominated. But the Greeks by an unavoidable fatality rendered it Βυρσα, *a ſkin:* and when ſome of them ſucceeded to Zancle in Sicily, finding that Orion had ſome reference to Ouran or Ouranus, and from the name of the temple (τριπαλωρ) judging that he muſt have had three fathers, they immediately went to work, in order to reconcile theſe different ideas. They accordingly changed Ouran to Ουρειν; and thinking the miſconſtrued hide Βυρσα no improper utenſil for their purpoſe, they made theſe three fathers cooperate in a moſt wonderful manner for the production of this imaginary perſon; inventing the moſt ſlovenly legend, that ever was deviſed (Schol. in Lycophron. v. 328. Etymol. Magn. v. Ωριων.) Τρεις (θεοι) του σφαγενλος βοος βυρση ενουρησαν, και εξ αυλης Ωριων εγενελο. Tres dei in bovis mactati pelle minxerunt, et inde natus eſt Orion. I. 413.

ORITAE.

There were many tribes of people, who lay upon the Indus and the Ganges; and who betrayed their origin in their name. Of the latter river Dionyſius (Peri. v. 1096.) thus ſpeaks:

Κεινος τοι πολεων απολεμνεσαι εθνεα φωτων·
Ητοι μεν δυνοσιος επι κλισιν ηελιοιο
Ωριτας τ' Αριβας τε, λινοχλαινους τ' Αραχωτας.

See alſo Priſcian. v. 1001. and the Scholiaſt upon Dionyſius more particularly; προς δυσιν του Ινδου ποταμου Ωριται. The titles of Oritæ and Aribes, like that of Æthiopes, were peculiar to the ſons of Chus. Hence, when mention is made of Scythia Indica, and when Priſcian (v. 996.) tells us,

Eſt Scythiæ tellus auſtralis flumen ad Indum;

we may be aſſured that the country alluded to was Cuthia. The inland Oritæ in ſome degree degenerated from their forefathers, and became in habit like the natives of the country; but differed from them in ſpeech, and in their rites and cuſtoms; (Arrian. Hiſt. Ind. p. 340. 338.) ſo that we may be aſſured, that they were not the original inhabitants, though they came thither very early. One region of the Gangetic country was named Cathaia, and the people Cathaians. Arrian ſpeaks of them as a very brave and reſpectable people; and ſays, that their chief city was Singala. (Arrian. Exp. Alex. L. 5.) Cathaia is no other than Cuthaia, as Aribes is for Arabes; and the latter are rendered by Arrian Αραβιες; (the country, to the weſt of the Indus, is called Araba at this day,) who ſpeaks of them as reſiding upon one of the mouths of the Indus, near the iſland Crocale. They lived upon the river Arabis, which ſerved as a boundary to them, and to their brethren the Oreitæ. The chief city of theſe latter was Ur, like that in Chaldea; but expreſſed by the Greeks Ωρα. They had been for ages an independent people; but were obliged to ſubmit to the fortunes of Alexander, to whom they ſurrendered their city. III. 197.

ORPHEUS.

He went over many regions of the earth; and in all places, whither he came, was eſteemed both as a prieſt, and a prophet. His ſkill in harmony is repreſented as very wonderful. He is mentioned, as having been twice in a ſtate of death; which is repreſented as a twofold deſcent to the ſhades below. There is alſo an obſcure piece of mythology about his wife, and a ſerpent; alſo of the Rhoia or Pomegranate: which ſeems to have been taken from ſome ſymbolical repreſentation at a time, when the purport was no longer underſtood. The Orpheans dealt particularly in ſymbols, as we learn from Proclus (in Theol. Platon. L. 1. c. 4.) His character for ſcience was very great: and Euripides (Alceſt. v. 968.) takes particular notice of ſome ancient tablets, containing much ſalutary knowlege, which were bequeathed by Orpheus to the Thracians. He one while reſided in Greece, and particularly at Thebes in Bœotia. Here he introduced the rites of Dionuſus, and celebrated his Orgies upon mount Cithæron. He is ſaid to have been the firſt who inſtituted thoſe rites: and was the author of all myſterious worſhip. He went over a great part of the world. (Pauſan. L. 5.)

Ὡς ἱκομην επι γαιαν απειρεσιον, ηδε πολησας,
Αιγυπτῳ, Λιβυῃ τε, βροτοις ανα θεσφατα φαινων.

Writers differ as to the place of his birth: and there is great uncertainty about his parents. Plato (de Rep. L. 2.) ſtiles both Orpheus, and Muſæus, Σεληνης και Μουσων εγγονοι; in which account is contained ſome curious mythology. He was not only a poet, and ſkilled in harmony, but a great theologiſt, and prophet; alſo very knowing in medicine, and in the hiſtory of the heavens. According to Antipater Sidonius, he was the author of heroic

verſe: and ſome go ſo far as to aſcribe to him the invention of letters; and deduce all knowledge from him.

Many of the things, reported to have been done by Orpheus, are attributed to Eetion, Muſæus, Melampus, Linus, Cadmus, and Philammon. Some of theſe are ſaid to have had the ſame parents. As to his death, the common notion is, that he was torn to pieces by the Thracian women. His name occurs among the Argonauts. But there are who place him eleven generations before the ſiege of Troy, conſequently ten generations before that expedition. Some ſay, that no ſuch perſon ever exiſted. The truth is, that under the character of Orpheus, we are to underſtand a people named Orpheans; who as Voſſius rightly intimates, were the ſame as the Cadmians. In conſequence of this, there will ſometimes be found a great ſimilarity between the characters of thoſe two perſons.

Suidas ſays, Ορφευς εϛι πολις ὑπο τῃ Πιερίῃ. But the place was originally expreſſed Orphi, by which is meant the oracular temple of Orus. From hence, and from the worſhip here inſtituted, the people were called Orphites, and Orpheans. They were noted for the Cabiritic myſteries, and for the Dionuſiaca, and worſhip of Damater. But the Græcians have comprehended under the character of one perſon the hiſtory of a people.

They were much addicted to celibacy; and were in a great meaſure recluſes after the mode of Egypt, and Canaan. According to the moſt common accounts concerning the death of Orpheus, it was owing to his principles, and manner of life. He was a ſolitary, and refuſed all commerce with womankind: hence the Mænades, and other women of Thrace, roſe upon him, and tore him to pieces. It is ſaid, that his head and lyre were thrown into the Hebrus; down which they were wafted to Lemnos.

This

This relates to the Orpheans; their temple on mount Hæmus was ruined; probably on account of the cruelties there practiſed, and their unnatural crimes, to which there are frequent alluſions. Thoſe who ſurvived, fled down the Hebrus, to Leſbos; where they either found, or erected a temple; and where the ſame worſhip was inſtituted. They ſeem to have named this temple Orphi, and Orphii caput; and it was famous for its oracle. The Babylonians had a great veneration for a temple called Orphi: but this was Ur, in Chaldea, the ſeat of the ancient Magi, ſtiled Urphi, or Orphi, on account of its being the ſeat of an oracle; it was not a proper name, but an appellative, by which oracular places were in general diſtinguiſhed. Orphon, of the ſame purport with Orpheus, was one of the appellations, by which the Magi were called. In ſhort, under the character of Orpheus, we have the hiſtory both of the deity, and of his votaries. The head of Orpheus was ſaid to have been carried to Lemnos, juſt as the head of Oſiris uſed to be wafted to Byblus. He went to the ſhades below, and returned; thus Oſiris was ſuppoſed to have been in a ſtate of death, and after a time to have come to life. The death of Orpheus (which had ſomething myſterious in it) was celebrated with the ſame frantic acts of grief, as people practiſed in their lamentations for Thamuz and Oſiris, and at the rites of Baal. Orpheus was the ſame as Orus of Egypt, whom the Greeks eſteemed as Apollo, and Hephaiſtus.

Many undertook to write his hiſtory; but all ſeem to have run into that general miſtake of forming a new perſonage from a title; and making a deity a native, where he was enſhrined. The writings, tranſmitted under his name, were innumerable. There were ſome curious hymns, which uſed of old to be ſung in Pieria, and Samothracia; and which

Onomacritus

Onomacritus copied. They contain indeed little more than a liſt of titles, by which the deity in different places was addreſſed. But theſe titles are of great antiquity: and though the hymns are tranſmitted in a modern garb, the perſon, through whom we receive them, being as late as Piſiſtratus, yet they deſerve our notice. They muſt neceſſarily be of conſequence, as they refer to the worſhip of the firſt ages, and afford us a great inſight into the theology of the ancients. Thoſe ſpecimens alſo, which have been preſerved by Proclus, in his diſſertations upon Plato, afford matter of great curioſity. They are all imitations, rather than tranſlations of the ancient Orphic poetry, accompanied with a ſhort comment. This poetry was in the Amonian language, which grew obſolete among the Helladians, and was no longer intelligible: but was for a long time preſerved in Samothracia, and uſed in their ſacred rites. (Diod. Sic. L. 5.) II. 126.

ORUS,

The god of Light, was often ſtiled Az-El. I. 206. He was the ſuppoſed ſon of Iſis, who was an emblem of the Ark, that receptacle which was ſtiled the Mother of mankind. He is repreſented as undergoing from the Titans all that Oſiris ſuffered from Typhon: and the hiſtory at the bottom is the ſame. Hence it is ſaid of Iſis, that ſhe had the power of making people immortal; and that, when ſhe found her ſon Orus in the midſt of the waters dead through the malice of the Titans, ſhe not only gave him a renewal of life but alſo conferred upon him immortality. II. 327. 330.

Both Orus, and Oſiris, were ſtiled Heliadæ; and often repreſented as the Sun himſelf. Hence many have been miſled; and have referred, what has been ſaid of theſe perſonages, to the luminary. But the

Egyptians

Egyptians in this title did not allude to the Sun, but to a perſon, who had been wonderfully preſerved; as appears from their hieroglyphics. 394. Orus is ſometimes deſcribed erect, but ſwathed in bandages, like a perſon embalmed. In his hands he holds ſome implements of art: over his ſhoulder there ſeems to be the figure of a ploughſhare; and upon his head the Nymphæa. 400. No mention is made of any conqueſts atchieved by him, as he was the ſame as Oſiris; but he was more particularly Oſiris in his ſecond ſtate; and therefore repreſented by the Egyptians as a child. 83.

OSIRIS.

He appears to have been a wonderful traveller and conqueror; and is ſaid to have been the ſon of Rhea: and his chief attendants in his peregrinations were Pan, Anubis, Macedo, with Maro a great planter of vines; alſo Triptolemus much ſkilled in huſbandry. Some ſay that he was born at Nuſa in India; others at Nuſa in Arabia; many make him a native of Egypt. He viſited many places upon the ocean: and although at the head of an army, yet he was attended by the Muſes, and the Sciences; his march likewiſe was conducted with ſongs and dances, and the ſound of every inſtrument of muſic. He built cities in various parts; particularly Hecatompolis, which he named Theba, after his mother. He inſtructed the people in planting, and ſowing, and other uſeful arts.

Primus aratra manu ſolerti fecit Oſiris,
Et teneram ferro ſollicitavit humum.

Tibullus, L. 1. El. 8.

He particularly introduced the vine; and taught the uſe of ferment to make barley wine. He was eſteemed a great bleſſing to the Egyptians, both as a law-

a lawgiver and king. He firſt built temples to the gods and was reputed a general benefactor of Mankind. He returned in triumph to Egypt, where after his death, he was enſhrined as a deity. His Taphos was ſhewn in many places. (v. Diod. Sic. L. 1.) What was ſaid to be atchieved by one perſon, was the work of many. Oſiris was a title conferred upon more perſons than one; by which means the hiſtory of the firſt ages has been in ſome degree confounded.

In an inſcription on a ſacred pillar at Memphis, he is ſaid to have been the ſon of Cronus. By Cronus we are to underſtand the ſame perſon as is alſo repreſented under the name of Söus; by which is meant the Sun; under which title the Amonians alluded to their great anceſtor, the father of all; as by Oſiris they generally meant Ham. In reſpect to the travels of Oſiris, the poſterity of Ham did actually traverſe at different times the regions which he was ſaid to have done; and in many of them took up their abode. Oſiris is a title often conferred on the great Patriarch himſelf: and there is no way to find out the perſon meant but by obſerving the hiſtory, which is ſubjoined. II. 58.

Diodorus (l. 1.) ſays, ſome think that Oſiris is Serapis; others that he is Dionuſus; others Pluto; many take him for Zeus, or Jupiter; and many for Pan. This was an unneceſſary embarraſſment: for they were all titles of the ſame god. I. 309.

The following paſſage in Plutarch is too remarkable to be omitted. He ſays, that it was to avoid the fury of Typhon, that Oſiris went into his Ark: and that it happened on the ſeventeenth day of the month Athyr, when the Sun was in Scorpio. Now it is to be obſerved, that there were two feſtivals, at oppoſite parts of the year, eſtabliſhed by the Egyptians on account of Oſiris being thus incloſed: one in the month Phamenoth, which they termed

εμβατιν

εμβασιν Οσιριδος εις την Σηληνην; the other, was on the ſame account, but in autumn. This was the ceremony, ἡ λεγομενη καθειρξις εις την σορον Οσιριδος, in memory of his having been in his life time thus concealed: which Ark they termed Σεληνη, and other nations Menoa, *the moon* (Μην Σεληνη). Plutarch deſcribes the ſeaſon very preciſely, when Oſiris was ſuppoſed to have been thus confined. It was in the month Athyr, upon the ſeventeenth day of that month; when the Eteſian winds were paſſed; when the overflowing of the Nile had ceaſed, and the country became dry; μηκυνομενης δε νυκτος αυξεσθαι το σκοτος. It was, in ſhort, upon the ſeventeenth day of the ſecond month after the autumnal equinox, εν ᾧ τον Σκορπιον ὁ Ἡλιος διεξεισιν: this, if I miſtake not, was the preciſe month, and day of the month, on which Noah entered the Ark. v. Gen. vii. 11. Hence, I think, there can be no doubt, but in this hiſtory of Oſiris we have a memorial of the Patriarch, and the Deluge. As this event happened, according to the Egyptian traditions, when the Sun was in Scorpio; that ſign is continually commemorated in the Diluvian hieroglyphics. II. 336.

Plutarch in de Iſid. et Oſir. endeavours to ſhew that Bacchus and Oſiris were the ſame deity. One reaſon, and that a plauſible one, is, that the ſame plant is ſacred to both: the ivy of Bacchus being called in the Egyptian language *chenoſiris*; which he interprets *the plant of Oſiris*. But he makes a wrong reference of the terms of which the word conſiſts; and does not give the right interpretation. The true reading is Chan Oſiris; and in the original, Cahen or Cohen Sehor, *the lord Sehor* or *Oſiris*. It is a name given to a vegetable; as among us plants and flowers have names given them from great perſonages: but it does not originally ſignify a vegetable; being the title of the god to whom it was conſecrated. *Obſerv.* 166.

OTUS

And Ephialtes: there is reaſon to imagine, that theſe gigantic youths, ſo celebrated by the poets, were two lofty towers. They were buildings to Alohim, called Aloëus; and were probably thrown down by an earthquake. (Diod. Sic. l. 5.) They are ſpoken of by Pindar as the ſons of Iphimedeia; and are ſuppoſed to have been ſlain by Apollo in the iſland Naxos. Pyth. Ode 4.

εν δε Ναξῳ
Φανλι θανειν λιπαρᾳ Ιφιμεδειας παιδας
Ωτον, και σε, τολμαεις Εφιαλλα αναξ.

They are alſo mentioned by Homer (Οδ. Λ. v. 306.) who ſtiles them γηγενεις; and his deſcription is fine.

Και ῥ' ἑλεκεν δυο παιδε, μινυνθαδιω δε γενεσθην,
Ωτον τ' ανλιθεον, τηλεπλειλον τ' Εφιαλλην·
Ους δη μηκιϛους θρεψε ζειδωρος αρουρα,
Και πολυ καλλιϛους μετα γε κλυτον Ωριωνα.
Εννεωροι γαρ τοιγε, και εννεαπηχεες ησαν
Ευρος, αλαρ μηκος γε γενεσθην εννεοργυιοι.

I. 412.

OURANUS.

The term Ουρανος related properly to the orb of the Sun; but was afterwards made to comprehend the whole expanſe of the heavens. It is compounded of Our-Ain, the fountain of Orus. I. 53. In Cyprus was a temple to Our-ain, ſtiled Urania. 92. The Cunocephali are ſaid to have given to Hermes the firſt hint of dividing the day into twelve equal parts; δωδεκαλις ἡμερας καθ' ἑκαϛην ὡραν ΟΥΡΕΙ Κυνοκεφαλος. Horapollo. L. 1. 16. Theſe Cunocephali were a ſacred college, whoſe members were perſons of great learning. They were particularly addicted to aſtronomical obſervations; and by contemplating the heavens, called Ouran, they learned to

to diſtinguiſh the ſeaſons, and to divide the day into parts. But the term Ouran the Greeks by a ſtrange miſconception changed to ουρειν; and from this abuſe of terms the ſilly figment took its riſe. I. 339.

P.

PAEONIA.

A REGION in Thrace ſo called; which ſeems to have been ſo called from P'Eon, the god of light (who was alſo called Peor). The natives of theſe parts were ſtiled both Peonians, and Pierians; which names equally relate to the Sun, the object of their worſhip. (v. Maxim. Tyr. diſſert. 8. Strabo. Epitom. l. 7.) I. 207.

PALÆMON

And the Dolphin, and the ſtory of Arion, have both the ſame reference. Palæmon was the ſame as Dionuſus; the ſame alſo as Hercules. II. 379. 411. Neptune was the ſame as Palæmon of Corinth; he was deſcribed, as a child expoſed upon the ſeas, and ſupported by a Cetus. Sometimes he was repreſented upon the Corinthian Cupſelis or Ark; and behind him there is commonly a pine tree. There were the ſame offerings made to Palæmon in Greece, as were exhibited by the Latines to Mania. He is ſtiled Βρεφοκλονος, on account of the children,

which were offered at his ſhrine. Hence we may plainly ſee, that there was a correſpondence in the rites and mythology of theſe different nations; and that they had univerſally a reference to the ſame hiſtory. 458.

PALÆPHATUS

Wrote early: and ſeems to have been a ſerious, and ſenſible perſon; one who ſaw the abſurdity of the fables, upon which the theology of his country was founded. In the purport of his name is ſignified an antiquarian; a perſon who dealt in remote reſearches. As he wrote againſt the mythology of his country, probably Παλαιφαῖος was an aſſumed name, which he took for a blind, in order to ſcreen himſelf from perſecution; for the nature of his writings made him liable to much ill will. A treatiſe of his about Orion is quoted verbatim by the Scholiaſt upon Homer Il. Σ. v. 486. who gives it to Euphorion. But as many learned men were of that name, it may be difficult to determine which was the author of this treatiſe. I. 411.

PAN.

He was by ſome repreſented as the ſovereign deity; and eſteemed lord of all the elements.

Πανα καλω, κραΐερον Νομιον, κοσμοιο τε συμπαν,
Ουρανον, ηδε θαλασσαν, ιδε χθονα παμβασιλειαν,
Και πυρ αθαναΐον, ταδε γαρ μελη εϛι τα Πανος.
Κοσμοκραΐωρ, αυξηΐα, φαεσφορε, καρπιμε Παιαν,
Ανθροχαρες, βαρυμηνις, ΑΛΗΘΗΣ ΖΕΥΣ Ὁ ΚΕΡΑΣΤΗΣ.

Orphic. H. 10. I. 311.

PAPPAIUS.

PAPPAIUS.

The ancients eſteemed the Earth their common parent, and they gave her the name of Apia, as they gave the title of Pappaius to Zeus; whom they looked upon as their father.

Pappa, and Pappus, ſignified in many languages *a father*. Hence, παππαζουσιν, πατερα προσαγορευουσιν. Heſych. Nauſicaa in Homer (Od. Z. 57.) thus addreſſes her father;

Παππα φιλ', —— —— II. 421.

PARAIA.

Philo from Sanchoniathon ſays that Cronus had three ſons in the region of Paraia: this is a variation of P'Ur-aia; and means literally the land of Ur in Chaldea: the region from whence ancient writers began the hiſtory of mankind. I. 123.

ΠΑΡΘΕΝΟΣ.

Many of the temples called Prutaneia, were dedicated to the deity under the name of Perſephone, or Proſerpine, the ſuppoſed daughter of Ceres: but they were the ſame perſonage. Perſephone was ſtiled Κορα; which the Greeks miſinterpreted Παρθενος, *a virgin*, or damſel. How could a perſon, who according to the received accounts had been raviſhed by Pluto, and been his conſort for ages; who was the reputed queen of hell, be ſtiled by way of eminence Παρθενος? Κορα, Cora, which they underſtood was the ſame as Cura, a fœminine title of the Sun; by which Ceres alſo was ſtiled at Cnidos. However mild and gentle Proſerpine may have been repreſented in her virgin ſtate by the Poets; yet her tribunal in many places ſeems to have been very formidable. In conſequence of this we find her with Minos, and Rhadamanthus, condemned to

the ſhades below, as an infernal inquiſitor. Nonnus (l. 44.) ſays, Περσεφονη Θωρηξεν Ερινυας. The notion of which Furies aroſe from the cruelties practiſed in theſe Prutaneia. II. 41.

PEGADÆ.

Cal-Chus, the hill, or place of Chus, was converted to Chalcus, Χαλκος, *braſs*; this being a ſecret to Philoſtratus has led him into a deal of myſterious error. He ſays (Vita Apoll. L. 3.) that Apollonius came to a ſettlement of the Oreitæ upon the Indian ocean. He alſo viſited their Pegadæ; he met with a people, whoſe very rocks were brazen; their ſand was brazen; the rivers conveyed down their ſtreams fine filaments of braſs; the natives eſteemed their land golden on account of the plenty of braſs. This is a ſhameful perverſion of terms. The country whither Apollonius is ſuppoſed to go, was a province of the Indo-Cuthites, who were to be met with in various parts under the title of Oreitæ. They were worſhippers of fire; and came originally from the land of Ur; and hence had that name. The Pegadæ of the country are what we now call Pagodas. I. 363.

PEGASUS.

Marus Balus (Ælian. V. H. l. 9. c. 16.) an ancient deity of Italy was repreſented under an hieroglyphic, as a perſon with the face of a man before, and of a horſe behind, and was ſaid to have lived three times. The hiſtory of Pegaſus, the winged horſe, is probably of the ſame purport. Palæphatus (de Belleroph.) a judicious writer, interprets it ſo; and ſuppoſes Pegaſus to have been nothing elſe but a ſhip: ονομα δ' ην τῳ πλοιῳ Πηγασος. II. 411.

PELASGI.

PELASGI.

The moſt general appellation, under which the colonies from Egypt paſſed before the name of Ionians and Dorians, and that ſtill more univerſal one of Hellenes, was that of Pelaſgi. They are repreſented indeed as a different people, and of a different character: but this difference was not of perſons, but of times. They were very numerous; and ſuppoſed to have been for a long time in a wandering ſtate. Beſides Hellas, they occupied many regions of great extent, where their name was in repute for ages. There were nations, called Leleges, Caucones, and Pelaſgi in Aſia Minor; who are mentioned by Homer (Il. K. v. 429.) among the allies of the Trojans. Strabo ſpeaks of theſe Pelaſgi as a mighty people: and ſays (l. 13. p. 922.) that the whole coaſt of Ionia from Mycale, and all the neighbouring iſlands were once inhabited by them. They poſſeſſed the whole region of Hetruria; nor do we know the ultimate, to which they were extended. (v. Plutarch. in Romulo. p. 17. Strabo. l. 5. p. 339.)

The perſon, from whom this people are ſuppoſed to have been derived, and named, is by ſome repreſented as the ſon of Inachus; by others as the ſon of Poſeidon and Lariſſa. Staphylus Naucratites (Schol. in Apoll. Rhod. l. 1. v. 580.) mentioned him under the name of Pelaſgus; and ſaid, that he was Αργειον το γενος, which I ſhould render, *of Arkite extraction*. Hence it is ſaid of his poſterity, the Argives; και αυτοι οι Αργειοι εκαλουντο Πελασγοι (Schol. ſupra.) They ſettled very early in Theſſaly; to which they gave the name of Aëria, which was the ancient name of Egypt. All the country about Dodona was particularly ſtyled Hellas; and it was at the ſame time called Pelaſgia. The oracle is ſaid by Scymnus Chius to have been of Pelaſgic

original. (Geogr. Vet. vol. 1. p. 26. v. 448.) The rites of the place were introduced from Egypt; conſequently the people, who founded the temple, and inſtituted thoſe rites, were from the ſame country. The deity was there worſhiped under the title of Zeuth, whom Homer (Il. Π. v. 233.) ſtyles Pelaſgic:

Ζευ, Ανα, Δωδωναιε, Πελασγικε, τηλοθι ναιων,
Δωδωνης μεδεων δυσχειμερου.

From what Herodotus ſays (L. I. c. 56, 57. VII. c. 95.) we may be aſſured, that by the Pelaſgi are meant the ancient Dores, Iones, and Helladians. In ſhort, all thoſe Cuthite colonies, and thoſe of their collateral branches, which I include under the title of Amonians.

As to the Arcadians, they are ſaid to have been ſo named from Arcas, the ſon of Zeuth. Now Arcas was a title; and by Pelaſgus Arcas was meant Pelaſgus the Arkite. When the people of Phrygia and Hetruria were ſaid to be ανεκαθεν Αρκαδες. (Dion. Hal. l. 1. c. 10.) the true purport of the expreſſion was, that they were ab origine Arkites. Neither Argolis, nor Arcadia, could have ſufficed to have ſent out the colonies, which are ſaid to have proceeded from them. They are ſuppoſed to have filled regions, before theirſelves were conſtituted as a people.

This ſuppoſed perſonage is repreſented (Pauſan. l. 8. p. 604.) as a great benefactor to mankind; teaching them the uſe of corn, and inſtructing them in weaving, in order to cloath themſelves. His name was a title of the chief gentile divinity, like Helius, Oſiris, and Dionuſus, &c. Arcas was ſuppoſed by his poſterity to have been buried upon mount Mænalus: now this term is a compound of Meen El; by which is ſignified Lunus Deus, another title of Arcas, the Arkite god, who had been

worſhiped upon that mountain. When it is ſaid, that the Arcades were prior to the Moon, it means only, that they were conſtituted into a nation, before the worſhip of the Ark prevailed, and before the firſt war (*Titanian*) upon earth commenced.

Similar to the account given of Arcas, is that of Pelaſgus, but accompanied with many additional and remarkable circumſtances. He was equally a benefactor to mankind; he inſtructed them to cloath themſelves, and to build houſes: he improved them in their diet; and ſhewed them what was noxious. He is ſaid to have built the firſt temple to the Deity. Noah was ſaid to have been ανθρωπος γης; this characteriſtic is obſervable in every hiſtory of the primitive perſons; and they are repreſented as νομιοι, αγριοι, and γηγενεις. Pelaſgus accordingly had this title: and it is particularly mentioned of him, that he was the firſt huſbandman. (Æſchyl. Supp. v. 258. Schol. in Eurip. Oreſt. v. 930.) There is a curious ſketch of his ſtory given by the poet Aſius; which is compriſed in two verſes, but points out very plainly, who was meant by Pelaſgus. It repreſents him as a perſon of a noble character, who was wonderfully preſerved for the good of mankind. (Pauſan. l. 8. p. 599.)

Ανϑιθεον δε Πελασγον εν ὑψικομοισιν ορεσσι
Γαια μελαιν' ανεδωκεν, ἱνα ϑνητων γενος ειη.

Γαια, in its original ſenſe, ſignified a *ſacred cavern*; a hollow in the earth; which from its gloom was looked upon as an emblem of the Ark. Hence Gaia, like Heſta, Rhoia, Cybele, is often repreſented as the mother of mankind. (Orph. Hymn. 25.)

Γαια Θεα, Μητερ Μακαρων, ϑνητων' ανθρωπων.

In like manner Inachus is ſaid after the deluge to have been ſaved upon the top of a high mountain. Inachus, Pelaſgus, and Danaus, are titles of the ſame

perſon; though diverſified by the Greeks, and made princes in ſucceſſion.

Concerning the language of the Pelaſgi, there have been many elaborate diſquiſitions; and we find, that it was matter of debate, even in the time of Herodotus. (l. 1. c. 57.) Yet the queſtion, if rightly ſtated, amounts only to this: What was the language of this variouſly denominated people, before it had undergone thoſe changes, which neceſſarily enſue from time? or, How did the Hellenes diſcourſe before the birth of Æſchylus or Pindar? As we have no written records, nor any monumental evidences of that date, or near it; the queſtion may at firſt ſeem not very eaſy to be decided. Yet from the names of places, and of men; and from the terms uſed in their rites and worſhip; but more eſpecially from the hiſtory of the people themſelves, and of the country from whence they came; we may be aſſured that it was the Cuthic of Chaldea. This in a long ſeries of years underwent the ſame changes, as all languages undergo. And this alteration aroſe partly from words imported; and partly from a mixture with thoſe nations, with whom the Hellenes were incorporated. Excluſive of theſe circumſtances, there is no language but will of itſelf inſenſibly vary: though this variation may be in ſome degree retarded, where there is ſome ſtandard, by which common ſpeech may be determined and controuled. But the Græcians had no ſuch aſſiſtance. Letters undoubtedly came to them late; and learning much later. There was no hiſtorian prior to Cadmus Mileſius; nor any public inſcription, of which we can be certified, before the laws of Draco. The firſt Græcian, who attempted to write in proſe, was Pherecydes the philoſopher; and he lived as late as Cyrus the Perſian. Hence there is no change in their language, but ſuch as we

we might expect from an interval of this extent, and from a people thus circumſtanced. III. 392.

PELEIADES,

Sometimes expreſſed Pleiades, are ſaid to have been the daughters of Atlas by the nymph Pleione. According to Pherecydes Syrus, they were daughters of Lycurgus, and nurſes of Dionuſus. Among mariners the Dove was thought to be particularly auſpicious: who in their voyages uſed to let a dove or pigeon fly from their ſhips, in order to judge from its movements of the ſucceſs of their voyage. The moſt favourable ſeaſon for ſetting ſail was at the Heliacal riſing of the ſeven ſtars near the head of Taurus: and they are in conſequence of it called Peleiadæ, or the Doves. (v. Ovid. Faſt. l. 3.) II. 285.

From circumſtances ill underſtood, people feigned that in thoſe places, where the name of the Peleiadæ and Trerones occurred, there had been perſons turned into Doves, or Pigeons. (v. Ovid. Met. l. 7.—13.) Theſe Peleiai and Peleiades were certainly female attendants; propheteſſes, by whom the oracles of the deity were promulged. Πελειαι. πτερισεραι· και αι εν Δωδωνη θεσπιζουσαι μαντεις. Heſych. Servius (in Virg. Ecl. 9. v. 13.) ſpeaks to the ſame purpoſe, when he mentions the Chaonian doves of that temple. Herodotus (l. 2.) ſpecifies that they were women, *of a dark complexion*, who came originally from Egypt—they gave out the oracles, and adminiſtered at the altar; whence they were ſaid to feed Zeuth. They were called διακονοι της τροφης των θεων, becauſe they offered up cakes and fruits at their ſhrines, attended with libations of wine, oil, and honey. And as in many temples the deity was repreſented under the ſymbol of a dove, he was ſuppoſed to have taken the ſhape of that bird. Hence it is ſaid of Zeuth himſelf (Athenæus, l. 9.) that he

was changed into a pigeon: which notion prevailed in Achaia; and particularly among the people of Ægium. In ſhort, the perſons, who adminiſtered to the deity, were ſtiled Πελειαι, and Πελειαδες; which was a tranſlation of the Iönah and Iönim, introduced from Egypt and Chaldea. II. 286—292.

PELION.

In Theſſaly every place ſeems to have had a reference to the Arkite Hiſtory: two of the chief mountains were Pelion, and Oſſa; the former ſignifies the mountain of the Dove; and the latter of the Oracle. Ossa, θεια κληδων, και φημη. Schol. in Iliad. B. v. 93.

ηε τις οσσα,
Ηε τις αγγελος ορνις.—Apollon. Argon. l. 3. v. 1110.

II. 503.

PERSEUS

Was one of the moſt ancient heroes in the mythology of Greece. The merit of whoſe ſuppoſed atchievements the Helladians took to themſelves; and gave out that he was born at Argos. He was a great conqueror and traveller; and ſuppoſed to have built Tarſus in Cilicia, reputed the moſt ancient city in the world; and to have planted the peach tree at Memphis. The Perſians were ſuppoſed to be his deſcendants. Some of his family were in Italy. The hiſtory of Perſeus came from Egypt. (Diodor. Sic. l. 1.) Herodotus (l. 6. c. 54.) more truly repreſents him as an Aſſyrian, i. e. a Babylonian; and agreeably to this he is ſaid to have married Aſterie, the daughter of Belus, the ſame as Aſhtaroth and Aſtarte of Canaan; by whom he had a daughter Hecate. He is ſaid to have been a great aſtronomer, and a perſon of uncommon knowledge. He inſtructed mariners to direct their way

way in the ſea by the lights of heaven; and particularly by the polar conſtellation. This he firſt obſerved, and named it Helice. Though he was repreſented as a Babylonian; yet he reſided in Egypt, and is ſaid to have reigned at Memphis. To ſay the truth, he was worſhiped there; for Perſeus was a title of the deity: Περσευς, ὁ Ἡλιος, the chief god of the Gentile world. On this account he had a temple of great repute at Chemmis, as well as at Memphis, and in other parts of Egypt. Upon the Heracleotic branch of the Nile, near the ſea, was a celebrated watch tower, denominated from him. His true name was Perez, or Parez, rendered Pereſis, Perſes, and Perſeus: and in the accounts given of this perſonage we have the hiſtory of the Perſians, Parrhaſians, and Perezites, in their ſeveral peregrinations; who were no other than the Heliadæ, and Oſirians. It was a mixed hiſtory, in which their forefathers are alluded to; particularly their great progenitor, the father of mankind. He was ſuppoſed to have had a renewal of life: they therefore deſcribed Perſeus as incloſed in an Ark, and expoſed in a ſtate of childhood upon the waters, after having been conceived in a ſhower of gold. P'aras, P'arez, and P'erez, however diverſified, ſignify the Sun; and are of the ſame analogy as P'ur, P'urrhos, P'orus which betoken fire. As every animal, appropriated to ſome deity, was called by ſome ſacred title; hence P'arez ſignified an horſe. It was at firſt only a mark of reference, and betokened a ſolar animal, ſpecifying the particular deity to whom it was ſacred. There were many nations, which were diſtinguiſhed in the ſame manner; ſome of whom the Greeks ſtiled Parrhaſians.

The Poets deſcribed the conſtellation of Helice or the Bear by the title of Parrhaſis, Arctos, and Parrhaſis Urſa. This aſteriſm was confeſſedly firſt taken

taken notice of by Perez or Perſeus, by which is meant the Perſians. Herodotus (l. 7. c. 150.) makes Xerxes claim kindred with the Argives of Greece, as being equally of the poſterity of Perſes, the ſame as Perſeus, the Sun; under which character the Perſians deſcribed the Patriarch, from whom they were deſcended. II. 62. Perſeus was the ſame as Oſiris, the ſame as Helius. 330. 507. And the ſame as Mithras, whoſe ſacred cavern was ſtiled Perſëum. II. 68.

PERSIANS

Venerated fountains, &c. after the Cuthites. Moſt of their temples were caverns in rocks, either formed by nature, or artificially produced. They had likewiſe Puratheia, or open temples, for the celebration of the rites of fire. In the ancient province of Chuſiſtan, called afterwards Perſis, there are to be ſeen at this day many curious monuments of antiquity which have a reference to that worſhip. Theſe grottos are ſuppoſed by the learned Hyde (de Rel. V. P. c. 23.) to have been palaces or tombs. See Kæmpfer, Mondeſloe, Chardin, Le Bruyn, Thevenot, and Herbert. But they were certainly temples. Nothing was more common among the Perſians, than to have their temples formed out of rocks. Porphyry aſſures us, that the deity had always a rock, or cavern for his temple: that people, in all places, where the name of Mithras was known, paid their worſhip at a cavern. It is natural for perſons to imagine, that they were places for burial, who knew not the ancient worſhip of the people. What have been ſuppoſed to be ſtone coffins, were ciſterns for water, which the Perſians uſed for their nocturnal luſtrations. The uncommon noiſes, which were heard by perſons who paſſed by, undoubtedly proceeded from the prieſts at their midnight worſhip; whoſe voices at that

that ſeaſon were reverberated by the mountains, and were accompanied with a reverential awe in thoſe who heard them. I. 222.

PETAH,

Was an Amonian term of honour; and was found in many Egyptian names; e. g. Petiphra, Petiphera, Petiſonius, Petoſiris, Petarbemis, Petubaſtus the Tanite, and Peteſuccus builder of the Labyrinth. Petes, called Peteos in Homer, the father of Mneſtheus the Athenian, is of the ſame original. (Diodor. Sic. l. 1.) All the great officers of the Babylonians and Perſians took their names from ſome ſacred title of the Sun. Herodotus (l. 3. c. 61.) mentions Petazithes Magus, and (l. 7. c. 40.) Patiramphes, i. e. Pata-Ramphan, the prieſt of the god Ramphan; the Ramphas of the Greeks: he was brother to Smerdis, and a Magus; which was a prieſt of the Sun. This term is ſometimes ſubjoined, as in Atropatia, a province in Media; and in Aorpata, is the ſame as Petah Or, the prieſt of Orus; or in a more lax ſenſe, the votaries of that god. One of the Egyptian deities was named Neith; and her prieſts were ſtiled Pataneit. It is remarkable that the worſhipers of Wiſhnou or Viſtnou in India are now called Petacares, and are diſtinguiſhed by three red lines on their foreheads. The prieſts of Brama have the ſame title, Petac Arez, the prieſts of Arez, or the Sun. I. 43.

The Pateræ, which Q. Curtius (l. 4. c. 7.) copying from the Greeks, has converted into *Silver Baſons*, were the prieſts, who in the ſacred proceſſions carried the ſhrine of the oracle of Ham, and ſupported both the image, and the boat; they were eighty in number. (Diod. Sic. l. 17.) Theſe perſons, who thus officiated, were probably the ſame as the Petipharæ of the ancient Egyptians, but were called Pateræ by the Greeks. It was a name,

and

and office, by which the prieſt of Delphi, and of many other places beſides thoſe in Egypt, were diſtinguiſhed: and the term always related to oracular interpretation.

Pator, or Petor, was an Egyptian word; and Moſes ſpeaking of Joſeph, and the dreams of Pharaoh, more than once makes uſe of it in the ſenſe above. It manifeſtly alludes to an interpretation of that divine intercourſe, which the Egyptians ſtiled Omphi. This was communicated to Pharaoh by a dream: for the Omphi was eſteemed not only a verbal reſponſe, but alſo an intimation by dreams. Theſe Omphean viſions were explained by Joſeph; wherefore the title of Pator is reckoned by the Rabbins among the names of Joſeph. There is thought to be the ſame alluſion to divine interpretation in the name of the apoſtle Peter: Πέτρος, ὁ ἐπιλυων, ὁ ἐπιγινωσκων. Heſych. Hence we learn that the prieſt was ſtiled Petor, and Pator; the place was called Patora. The coloſſal ſtatue of Memnon in the Thebaïs was a Patora, or oracular image. There was a Patera in Lycia; a Petra in Achaia, of the like import. Pethor and Pethora was the place where the falſe Prophet Balaam reſided. It ſeems to have been the celebrated place in Arabia, famous in aftertimes for the worſhip of Alilat, and called by the Romans Petra. 247.

Πάτηρ, Pater, when uſed in the religious addreſſes of the Greeks and Romans, meant not a Father, or Parent; but related to the divine influence of the deity, called Pator. Not only the gods, but the hierophantæ in moſt temples; and thoſe prieſts in particular, who were occupied in the celebration of myſteries were ſtiled Patres: ſo that it was undoubtedly a religious term imported from Egypt. As the true name of the Amonian prieſts was Petor, or Pator; ſo the inſtruments, which they held in their hands, was ſtiled Petaurum.

The

The Patora, and Petora, oracular temples of the Sun, in aftertimes called Petra, were aſcribed to other gods. Many of them for the ſake of mariners were erected upon rocks, and eminences near the ſea: hence the term Πέτρα, Petra, came at length to ſignify any rock or ſtone, and to be in a manner confined to that meaning. But in the firſt ages it was ever taken in a religious ſenſe; and related to the ſhrines of Oſiris, or the Sun, and to the oracles which were ſuppoſed to be there exhibited. Thus Olympus near Piſa, though only a large mound, or hill, was of old termed Petra, as relating to oracular influence. It is induſtriouſly introduced by writers when they ſpeak of ſacred and oracular places. (v. Lycophron. v. 159. Pind. Olymp. Ode 6.)

Ceres is ſaid, after her wanderings, to have repoſed herſelf upon a Stone at Eleuſis. At Delphi was ſhewn the Petra, upon which the Sibyl Herophile ſat down upon her firſt arrival. In ſhort, there is in the hiſtory of every oracular temple ſome legend about a ſtone; ſome reference to the word Petra. When the worſhip of the Sun was almoſt univerſal, this was one name of that deity even among the Greeks. They called him Petor, and Petros; and his temple was ſtiled Petra. This they oftentimes changed to λιθος; ſo little did they underſtand their own mythology. The loaves and cakes which were offered were called Πύρα. I. 283.

ΠΕΤΡΑΙ ΑΜΒΡΟΣΙΑΙ.

The mighty works, which the Cuthite colonies carried on, and the edifices, which they erected, wherever they ſettled, were truly wonderful. They formed vaſt lakes, and canals; they opened roads over hills; (witneſs the paſſage through the Alpes Cottiæ, or the Cuthean Alps) and through foreſts, which were before impaſſable. (v. Strabo. l. 16.

Pocock's

Pocock's Egypt. v. 1. p. 132. Greaves. v. 1. p. 94, &c. Pocock. v. 2. p. 110.)

The Egyptians looked upon rude bare rocks with a degree of veneration: and ſome of them they left, as they found them, with perhaps only an hieroglyphic. (Norden. plate 122, 123.) Others they ſhaped with tools, and formed into various devices. This practice of ſhewing a reverential regard to fragments of rocks, which were particularly uncouth and horrid, prevailed alſo in many other countries.

It was uſual with much labour to place one vaſt ſtone upon another for a religious memorial. The ſtones thus placed, they oftentimes poized ſo equably, that they were affected with the leaſt external force: nay a breath of wind would ſometimes make them vibrate. We have many inſtances in our own country; and they are to be found in other parts of the world: and wherever they occur we may eſteem them of the higheſt antiquity. All ſuch works we generally refer to the Celts, and Druids; under the ſanction of which names we ſhelter ourſelves, whenever we are ignorant, and bewildered. But they were the operations of a very remote age; probably before the time, when the Druids, or Celtæ, were firſt known. I queſtion, whether there be in the world a monument, which is much prior to the celebrated *Stone-Henge*. There is reaſon to think, that it was erected by a foreign colony; one of the firſt, which came into the iſland. Here is extant at this day, one of thoſe rocking ſtones, of which I have been ſpeaking.

The ancients diſtinguiſhed ſtones erected with a religious view by the name of *Amber*; by which was ſignified any thing ſolar and divine. The Græcians called them Πέτραι Αμβροσιαι; and there are repreſentations of ſuch upon coins. (Vaill. de num. Col. v. 2. p.69.148.218.) *Stone-Henge* is compoſed of theſe Amber-ſtones: hence the next town is denominated

nominated *Ambros-bury:* not from a Roman Ambroſius; for no ſuch perſon exiſted; but from the *Ambroſiæ Petræ*, in whoſe vicinity it ſtands. Some of theſe were rocking ſtones: and there was a wonderful monument of this ſort near Penzance in Cornwall. It ſtill retains the name of Main-Amber, by which is ſignified the *ſacred ſtones.* Norden's Cornw. p. 48. who mentions alſo another called Pendre-Stone, p. 74. [*See likewiſe Dr. Borlaſe's Ant. of Cornwall, l.* 3. *and particularly c.* 4. *concerning the Logan, or Rocking Stones.*] Such a one is mentioned by Apollonius Rhodius, which was ſuppoſed to have been raiſed in the time of the Argonautæ. It ſtood in the iſland Tenos, and was the monument of Calaïs and Zetes, the two winged ſons of Boreas. They are ſaid to have been ſlain by Hercules; and though the hiſtory be a fable, yet they undoubtedly exiſted in that iſland, as the poet deſcribes.

Ptolemy Hephæſtion (ap. Photium. p. 475.) mentions a large ſtone upon the borders of the ocean, probably near Gades in Bætica, which he calls Petra Gigonia: and ſays, that it could be moved with a blade of graſs. Γιγων, from whence came the term Gigonia, was, according to Heſychius, a name of the Egyptian Hercules. From hence we may infer, that both the ſtone here, and that alſo in Tenos, were ſacred to this deity. By Petra Gigonia was ſignified an Herculean monument, not raiſed by him, but to his honour: and it was undoubtedly erected by people of thoſe colonies, who came both from Tyre and Egypt. One of theſe moving ſtones is to be met with in the iſland Amoy, belonging to the Chineſe empire. It may be aſked, might not theſe ſtones have been ſettled in this manner at the Deluge? It is certain that at the Deluge many vaſt ſtones were left bare upon the retreat of the waters. But thoſe, which are ſo equally poiſed, and ſo regularly placed upon others, muſt

muſt have been thus adapted by the contrivance and induſtry of man. For their ſituation is too nice and critical, and they occur too often, to be the effect of chance.

It was ſaid above that the rocking ſtone, near Penzance, is called Main-Amber. Now Main (from whence came *moenia*,) ſignified, in the primitive language, a *ſtone*, or *ſtones*, and alſo a building: *Amber*, any thing ſacred. The word Mineret is of the ſame etymology, from Meen, and Main, *a ſtone*. III. 532.

PHACAT.

Some of the openings and branches of the Nile were formed by the violence of the inundations: there were others, which ſeem to have been the work of art; and were called by the Egyptians Phacat, and by the Greeks διωρυγες. The Phacnammonis is the Phacat No Ammon, *the dike of* No Ammon. Phaccuſa, though ſaid to be the capital of a province as well as a village, is originally the *dike* or *canal* of Cuſa. For a preciſe account of this very famous canal, ſee Herodotus. (l. 2. c. 158.) *Obſerv.* 117.

PHAETON.

The ſtory of Phaeton, who was ſuppoſed to have fallen into the Eridanus, is manifeſtly of Egyptian original. He is by ſome repreſented as the firſt king, who reigned in Chaonia, and Epirus. He was in reality the ſame as Oſiris, the Sun; whoſe worſhip was introduced there very early, as well as upon the Padus. The names of the deities in every country are generally prefixed to the liſts of kings, and miſtaken accordingly. II. 171.

Many of the poets repreſent him as the offſpring of the Sun; but this miſtake is found chiefly among the Roman poets: it was a title of Apollo, as the god

god of Light. Homer (Od. Λ. v. 15.) uſes it in this acceptation:

— — — ουδεποθ' αυλους
Ηελιος Φαεθων επιδερκεται ακτινεσσιν.

The ancient mythologiſts of Greece univerſally allowed him to be the Sun: Orpheus (de Lapid. v. 90.)

Ηελιον Φαεθοντα εφ' ἁρμασι πωλοι αγουσι.

He was the ſame as Phanes; and is repreſented as the firſt born of heaven. I. 369. The name of this much miſtaken perſonage, was an ancient title of the Sun, a compound of Phi-Ath-On. I. 123.

PHANES,

The ſame with Hanes with the prefix, Ph'anes; and the deity ſo called was by the early theologiſts thought to have been of the higheſt antiquity. They eſteemed him the ſame as Ouranus, and Dionuſus: and went ſo far as to give him a creative power, and to deduce all things from him. The Græcians from Phanes formed Φαναιος, which they gave as a title both to Zeus, and Apollo. In this there was nothing extraordinary, for they were both the ſame god. I. 200.

PHARBETH

Was an abbreviation of Pharabeth, or the houſe of Pharaoth: ſo Phainubeth in Egypt is only Phainabeth varied, and ſignifies the place ſacred to Phanes. I. 97.

PHAROS.

Orpheus alludes to a Pharos, and to the paintings and furniture of it in his deſcription of the Robe, with which Apollo, or Dionuſus is inveſted. He

ſpeaks of them as the ſame deity. (ex Macrob. Sat. l. 1. c. 18.)

Ταῦλα δε πανλα τελειν ἱερᾳ σκευῃ πυκασανλα,
Σωμα θεου πλατλειν εριαυγους Ηελιοιο.
Πρωλα μεν αργυφεαις εναλιγκιον ακλινεσσι
Πεπλον φοινικεον, πυρι εικελον, αμφιβαλεσθαι.
Αὐλαρ ὑπερθε νεβροιο πανλαιολου ἑυρυ καθαψαι
Δερμα πολυσικλον θηρος καλα δεξιον ωμον,
Αϛρων δαιδαλεων μιμημ', ἱερου τε πολοιο.
Εἱλα δ' ὑπερθε νεβρης χρυσεον ζωϛηρα βαλεσθαι,
Παμφανοωνλα, περιξ ϛερνων φορεειν, μεγα σημα.
Ευθυς ὁτ' εκ περαλων γαιης Φαεθων ανορουσων
Χρυσειαις ακλισι βαλῃ ῥοον Ωκεανοιο.
Αυγη δ' ασπελος ῃ, ανα δε δροσῳ αμφιμιγεισα,
Μαρμαιρῃ δινῃσιν ἑλισσομενη καλα κυκλον
Προσθε θεου, ζωνη δ' αρ' ὑπο ϛερνων αμεἱρηλων
Φαινελ' αρ' ωκεανου κυκλος, μεγα θαυμ' εσιδεσθαι.

When the poet has thus adorned the deity, we find towards the concluſion, that theſe imaginary robes never ſhew to ſuch advantage, as in the morning. To explain this; obſerve that the whole was depoſited in a Pharos upon the ſea-ſhore, upon which the Sun at his riſing darted his early rays; and whoſe turrets glittered with the dew: from the upper ſtory of the tower, which was of unmeaſurable height, there was an unlimited view of the ocean. This vaſt element ſurrounded the edifice like a zone; and afforded a wonderful phænomenon.

In the verſes from Nonnus (ſee Art. Harmonia) we may ſee the method of deviation. Pharos *a tower* is taken for Pharos *a garment*; and this altered to Χίλων; yet after all, the genuine hiſtory is diſcernable. The author ſays, that at the bottom ἑυκλωϛοιο Χίλωνος, *of the well-woven garment*, flowed the Ocean, which ſurrounded the world. This is certainly a miſinterpretation of the term Φαρος: and in the original writings, the hiſtory related to a tower:

tower: and it was at the foot Φαρου Ευκλωστοιο that the ocean beat, by which the earth was encircled.

In the Orphic verſes above, Δερμα—Θηρος; obſerve that Maps, and Books alſo, when writing was introduced, were made of ſkins, called διφθεραι. (Herod. l. 5. c. 58.) I. 396.

PHASELIS,

A city in Lycia, upon the mountain Chimæra; which mountain had the ſame name, and was ſacred to the god of Fire. Phaſelis is a compound of Phi, and Azel (Az-El) and ſignifies Os Vulcani, ſive apertura ignis, a chaſm of fire. I. 206.

PHI,

Signifies a Mouth; alſo Language, and Speech. It is uſed by the Amonians particularly for the voice and oracle of any god; and ſubjoined to the name of that deity. Hence the terms Amphi, Omphi, Alphi, Elphi, Orphi, Urphi. In Gen. xlv. 51. it ſignifies the voice, or command of Pharaoh. Hence, in this acceptation, Φημι, Φημη, Φημυς, Φασκω, Φαλις, Fama, Fari, &c.

Perhaps Pharaoh is a compound of Phi-Ourah, Vox Ori, ſive Dei. The ancients uſed to call the voice of their prince the voice of god. Phi is alſo uſed for any Opening or Cavity; hence the head of a fountain is often denominated from it; at leaſt the place, whence the fountain iſſued forth, or where it loſt itſelf. As all ſtreams were ſacred, and all cavities in the earth were looked upon with religious horror, the Amonians called them Phi-El, Phi-Amon, Phi-Anes; hence Græce Phiale, Phænon, Phanes, Phaneas, Paneas. The Nile is ſaid to be loſt underground near its fountains; the place was called Phiala. (Plin. l. 5. c. 9.) Sometimes this term occurs without the aſpirate, as in Pella, a city of Paleſtin, named doubtleſs from its fountains:

Pliny (l. 5. c. 28.) calls it Pellam aquis divitem. I. 88.

Bacchus was called Phi-Anac by the Myſians, rendered by the poets Phanac and Phanaces. Hanes was a title of the ſame deity, equally reverenced of old, and compounded Ph'-Hanes; the fountain of light: hence φαινω, φανεις, φανερος: and from Ph'ain-on, Fanum. I. 124.

PHIBESETH.

There may not poſſibly at firſt ſight appear any great ſimilitude between this term and *Bubaſtus:* but they were the ſame place. The *mouth* or opening of a river or canal was called by the Hebrews *Pi* or *Phi.* Hence Phi Haroth (Exod. xiv. 2.) is tranſlated by the LXX καλα ϛομα Ειρωθ, over againſt the mouth or opening of Haaroth. The Egyptians ſeem to have uſed it alſo for the mouth of a canal: and it often occurs for the canal itſelf, or branch of a river. Thus Pithom was properly the canal of Thom: Phi Nepthim the canal of Nepthim. In theſe two inſtances the word is exactly conformable to the Hebrew pronunciation: but it ſeems in general to have been pronounced with a B inſtead of a P; which letters are in moſt languages convertible, and often ſubſtituted the one for the other. Hence the Biſehor was the canal of the Sehor or Nile prôper, which the Greeks called Buſiris: Bicalig was the mouth of the calig or canal, which they termed Bucolicum; and Bi Biſeth the river of Biſeth, the Phibeſeth of the Scriptures, changed by the Greeks to Bibeſitus, and contracted *Bubaſtus.* The Greeks changed it to Bo and Bou. The Boryſthenes ſeems to be Bo Ruthen, the mouth of the river Ruthen, called ſo from the Rutheni. Bithynia is of the ſame compoſition.

Thyni

Thyni Thraces erant, quæ nunc Bithynia fertur.

Claudian.

Sometimes it was ſubjoined to the name of the place which was ſpoken of; as Cnoufbi, or Canoufbi, the canal or mouth of the Cnouf, which the Greeks changed to Canoubicum: Athribis, or, as Stephanus reads it, Atharrhabis, the mouth or canal of Athrib. *Obſerv.* 114.

PHOENIX. PHOENICES.

Phoinic, or Poinic, were Egyptian, and Canaanitiſh terms of honour; hence Φοινιξ, Φοινικες, Φοινικοεις of the Greeks; Phoinic, Poinicus, Poinicius of the Romans; afterwards changed to Phœnix, Punicus, Puniceus. It was originally a title, which the Greeks made uſe of as a provincial name: but it was never admitted as ſuch by the people, till the Greeks were in poſſeſſion of the country: and then but partially, for the natives were called Sidonians, Tyrians, and Canaanites as late as the days of the Apoſtles.

Phœnix was an honorary term, compounded of Anac with the Egyptian prefix. It ſignified a lord, or prince; and was particularly aſſumed by the ſons of Chus and Canaan. The Myſians called their god Dionuſus, Ph'anac. It was alſo conferred upon many things, which were eſteemed princely and noble. Hence the red, or ſcarlet, a colour appropriated to great and honourable perſonages, was ſtiled Phoinic. The Palm was likewiſe ſo ſtiled; and the ancients ſpeak of it as a ſtately and noble tree. It was eſteemed an emblem of honour, and uſed as a reward of victory. We find from Apuleius (l. 2.) that Mercury, the Hermes of Egypt, was repreſented with a Palmbrance in his hand: and his prieſts at Hermopolis uſed to have them ſtuck in their ſandals, on the outſide. The

goddeſs Iſis was thus repreſented: and we may infer that Hermes had the like ornaments; which the Greeks miſtook for feathers, and have in conſequence of it added wings to his feet. The Jews uſed to carry Palm boughs at ſome of their feſtivals; and particularly at the celebration of their nuptials: and they were thought to have an influence at the birth. (v. Eurip. in Ione. v. 920.)

The ancients had an opinion, that the Palm was immortal: at leaſt, if it did die, it recovered again, and obtained a ſecond life by renewal. Hence the ſtory of the bird, ſtiled the Phœnix, is thought to have been borrowed from hence.

The title of Phoinic ſeems at firſt to have been given to perſons of great ſtature: but in proceſs of time it was conferred upon people of power, and eminence, like ανακ and ανακλες among the Greeks. The Cuthites in Egypt were ſtiled Royal Shepherds, Βασιλεις Ποιμενες, and had therefore the title of Phœnices. A colony of them went from thence to Tyre and Syria; hence it is ſaid by many that Phœnix came from Egypt to Tyre. Phœnicia, which the Greeks called Φοινικη, was but a ſmall part of Canaan. It was properly a ſlip of ſea-coaſt, which lay within the juriſdiction of the Tyrians and Sidonians, and ſignifies Ora Regia; or, according to the language of the country, the coaſt of the Anakim. It was a lordly title; and derived from a ſtately and auguſt people. All the natives of Canaan ſeem to have aſſumed to themſelves great honour. Ezek. xxvi. 16. Iſaiah xxiii. 8. The Scripture term by which they are diſtinguiſhed is שרים, Sarim: but the title which they aſſumed to themſelves was Ph'anac or Ph'oinac, the Phœnix of the Greeks and Romans. As it was a mere title, the ſacred writers of the Old Teſtament never uſe it, to diſtinguiſh either the people or country. This part of Canaan is never by them called Phœnicia: yet

yet others did call it ſo; and the people were called Phœnices before the birth of Homer. But this was through miſtake: for it was never uſed by the natives as a provincial appellation. It was a title, or mark of rank and pre-eminence: on this account it was aſſumed by other people; and conferred on other places. For this reaſon it is never mentioned by any of the ſacred writers before the captivity, in order to avoid ambiguity. The gentile writers made uſe of it; and we ſee what miſtakes have enſued. There were Phœnicians of various countries. This title was introduced at Sidon, and the coaſt adjoining, by people from Egypt; who the people were, we learn particularly from Euſebius. (Chron. p. 27.) Φοινιξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν, Τυρου και Σιδωνος εβασιλευον.

Belus is ſaid to have carried a colony to the ſame parts. Βηλος απ' Ευφρηταο κ τ λ. Nonnus. Belus and Phœnix ſeem to have been the ſame; not perſonages but titles: and under the characters of theſe two perſonages, Colonies, named Belidæ and Phœnices, went abroad, and ſettled in different parts. Their hiſtory and appellation may be traced from Babylonia to Arabia and Egypt: and from thence to Canaan, and to the regions in the Weſt. I. 319.

PHORONEUS.

The Patriarch, under whatever title he may come, is generally repreſented as the father of gods, and men: but in the character of Phoroneus (for in this he is plainly alluded to) he ſeems to be deſcribed merely as the firſt of mortals. Hence by an ancient poet, quoted by Clemens of Alexandria, (Strom. L. 1.) he is ſtiled Φορωνευς, πατηρ θνητων ανθρωπων. Mythologiſts vary greatly concerning his genealogy; but he is generally ſuppoſed to have been the ſon of Inachus and Niobe. The outlines of his hiſtory are ſo ſtrongly marked, that we cannot

miſtake to whom the mythology relates. He lived in the time of the flood; he firſt built an altar; he firſt collected men together, and formed them into communities; he firſt gave laws, and diſtributed juſtice; he divided mankind by their families and nations over the face of the earth. Nonnus ſtiles him Αρχεγονος, which may ſignify either Πρωτογονος, or Θηβαιγενης. Anticlides (Plin. l. 7. c. 56.) eſteemed him the moſt ancient king in Greece; but Acuſilaus (Clem. Alex. Strom. l. 1.) more truly looked upon him as the father of mankind. In ſhort he was the ultimate, to which the Græcian hiſtory referred. Indeed Phoroneus, Apis, Inachus, Zeuth, Deucalion, Prometheus, were all one perſon. Some made him the ſon of Niobe, ſome of Archia, others of Meliſſa; but they like Rhea, Cybele, and Damater are mere titles, by which a female perſonage was denoted, who was ſuppoſed to have been the genius of the Ark, and the mother of mankind. II. 266.

PI.

This article was in uſe among the ancient Egyptians and Cuthites, as well as other nations in the Eaſt. The natives of India were all worſhipers of the Sun; and uſed to call themſelves by ſome of his titles.

Porus, with whom Alexander engaged upon the Indus, was named from the chief object of his worſhip אור, Pi-Or, and P'Or; rendered Πωρος.

Pacorus the Parthian, was a compound of P'Achorus, the Achor of Egypt: ſo was alſo the city Pacoria in Meſopotamia.

Πυρ was of Egyptian or Chaldaic original; and of the ſame compoſition (P'Ur) as the words above: for Plato (in Cratylo) informs us, that πυρ, ὑδωρ, κυνες, were eſteemed terms of foreign importation. The natives continued the uſe of this prefix, even after

after the Greeks were poſſeſſed of Egypt; as did other nations, which were incorporated with them. Hence we often find Πιζευς, Πιμαρλυς, Πιραθηλης, πισωμα, πιλαος, Pidux, Picurator, Pitribunus; alſo names of perſons, as, Piterus, Piturio, Pionius the martyr, alſo Pior, Piammon, Piambo; all mentioned by eccleſiaſtical writers.

Pi is often changed into Pa, as in Pacomius, &c. There were particular rites, ſtiled Pamylia ſacra, from Pamyles, an ancient Egyptian deity. Paamyles is an aſſemblage of common titles, Am-El-Eees with the prefix. Hence the Greeks formed Meliſſa, a ſacred name. As of Ham-El-Ait, they formed Melitta, the name of a foreign deity, more known in Ionia than in Hellas.

Hades, and Pi-Ades was a common title of the Sun: the latter in early times was current in Greece, where the Amonians ſettled. He was termed Melech Pi-Adon, and Anac-Pi-Adon: but the Greeks out of Pi-Adon formed Παιδων: for it is inconceivable, how very ignorant they were of their ancient theology. Hence we read of παιδων Ληλους, παιδων Ζηνος, παιδων Απολλωνος; and legends of παιδων αθαναλων; and of παιδων, who were mere foundlings: whoſe fathers could never be aſcertained, though divine honours were paid to the children. This often puzzled the mythologiſts, who could not account for this ſpurious race. (v. Plutar. Quæſt. Græ.) There was a certain myſterious rite performed by the natives of Amphiſſa in Phocis. The particular gods, to whom it was performed, were ſtiled Ανακλες παιδες. Who theſe were, neither Pauſanias (l. 10.) nor the prieſts could tell: οἱλινες δε θεων εισιν οἱ Ανακλες Παιδες, ου καλα τ' αυλα εσιν ειρημενον. Many more inſtances may be found of this nature; where divine honours are paid to the unknown children of fathers equally unknown.

Pi is often expreſſed with an aſperate Phi, which ſignifying *a mouth*, and in a more extenſive ſignification, *ſpeech* and *language*; it may ſometimes cauſe a little uncertainty about the meaning. However, in moſt places it is ſufficiently plain. I. 118.

ΠΙΟΝΕΣ,

Πλακουντες. Heſych. The name of the cakes, ſacred to Peon, the god of light. Pi-On, Pi-Or, and Pe-Or, were Amonian names of the Sun. I. 297. n.

PIRENE.

In Campania was a fountain Virena; a compound of Vir-En, ignis fons, from being dedicated to the deity of Fire: it was a medicinal ſpring, and of a ſtrong vitriolic nature. (Vitruv. Archit. l. 8.) The Corinthians had in their Acropolis a Pirene, of the ſame purport as Virena (indeed they are the ſame name) it was a beautiful fountain ſacred to Apollo, whoſe image was at the head of the water within a ſacred incloſure. I. 193.

PIROMIS.

Herodotus (l. 2. c. 143.) from the account given to him by the prieſts of Thebes about the kings, who had reigned in Egypt; ſays "after the fabulous accounts, there had been an uninterrupted ſucceſſion of Piromis after Piromis: and the Egyptians referred none of theſe to the dynaſties of either gods or heroes, who were ſuppoſed to have firſt poſſeſſed the country." Hence it ſeems plain that Pi-romis ſignifies *a man*. It has this ſignification in the Coptic: and in the Prodromus Copticus of Kircher, Πιρωμι, is *a man*; and ſeems to imply a native. Pirem Racot is an Alexandrine, or more properly a native of Racotis, called Raſchid,

chid, and Roſetta. Pirem Romi are Romans. I. 122.

PITAN.

Beſides Ob, &c. a ſerpent was alſo named Pitan, or Patan. Many places in different parts were denominated from this term: and probably had Dracontia, where were figures and devices relative to the religion, which prevailed. Ovid (Metam. l. 7.) deſcribing Medea as flying through the air from Attica to Colchis, ſays,

> Æoliam Pitanem læva de parte relinquit,
> Factáque de ſaxo longi ſimulacra *Draconis.*

The Opici, who are ſaid to be denominated from ſerpents, had alſo the name of Pitanatæ; at leaſt one part of that family were ſo called (Heſych.) A brigade, or portion of infantry, was among ſome of the Greeks named Pitanates; (Heſych.) and the ſoldiers in conſequence of it muſt have been termed Pitanatæ: undoubtedly, becauſe they had the Pitan, or Serpent, for their ſtandard. Analogous to this there were ſoldiers called Draconarii. Probably in moſt countries the military ſtandard was an emblem of the deity there worſhiped. I. 487.

PLACES

Were often ſubſtituted for the deity, and made an object of worſhip. I. 92. They had as many names as the deity worſhiped had titles. 103.

PLATO.

The Græcians were ſo prepoſſeſſed with a notion of their own excellence and antiquity, that they ſuppoſed every ancient tradition to have proceeded from themſelves. Hence their mythology is founded upon the groſſeſt miſtakes: as all extraneous hiſtory, and every foreign term, is ſuppoſed by

by them to have been of Græcian original. Plato (with others) ſaw the fallacy of their claim: yet in this article no one was more infatuated. His Cratylus is made up of a moſt abſurd ſyſtem of etymology. Herodotus expreſly ſays, (l. 2. c. 4. and c. 52.) that the gods of Greece came in great meaſure from Egypt. Yet Socrates is by Plato in this treatiſe made to derive Artemis from το αρτεμες, *integritas*; Poſeidon from ποσι δεσμον, *fetters to the feet*; Heſtia from ουσια, *ſubſtance and eſſence*; Demeter from διδουσα ως μητηρ, *diſtributing as a mother*; Pallas from παλλειν, *to vibrate*, or *dance:* Arez, Mars, from αρρεν, *maſculum*, et *virile*; and Theos, God, undoubtedly the Theuth of Egypt, from θεειν, to *run*. Innumerable derivations of this nature are to be found in other Greek writers. I. 130.

PLUTO,

Among the beſt theologiſts, was eſteemed the ſame as Jupiter; and indeed the ſame as every other deity. I. 310. Hermeſianax;

Πλουτων, Περσεφονη, Δημητηρ, Κυπρις, Ερωτες,
Τριτωνες, Νηρευς, Τηθυς και Κυανοχαιτης,
Ερμης θ', Ηφαιστος τε κλυτος, Παν, Ζευς τε, και Ηρη,
Αρτεμις, ηδ' Εκαεργος Απολλων, εις Θεος εστιν.

POETS.

The firſt writers were the Poets; and the miſchief began with them: for they firſt infected tradition; and mixed it with allegory and fable. "The greateſt abuſes (ſays Anaxagoras, Legat.) of true knowledge came from them. I inſiſt that we owe to Orpheus, Homer, and Heſiod, the fictitious names and genealogies of the Pagan dæmons, whom they are pleaſed to call gods: and I can produce Herodotus to witneſs what I aſſert. He informs us (l. 2. c. 53.) that Homer and Heſiod were

were about 400 years before himſelf; and not more. Theſe, ſays he, were the perſons who firſt framed the theogony of the Greeks; and gave appellations to their deities; and diſtinguiſhed them according to their ſeveral ranks and departments. They at the ſame time deſcribed them under different appearances: for till their time there was not in Greece any repreſentation of the gods, either in ſculpture or painting; nor any ſpecimen of the ſtatuaries art exhibited: no ſuch ſubſtitutes were in thoſe times thought of." I. 160.

P'OMPHI,

Ham was the Hermes of the Egyptians, and his oracle was ſtiled Omphi: and when particularly ſpoken of as *the oracle*, it was expreſſed P'omphi, and P'ompi, the ωομπη of the Greeks. Hence Hermes had the name of Πομπαιος, which was miſinterpreted the *meſſenger*, and *conductor*; and the deity was in conſequence of it made the ſervant of the gods, and attendant upon the dead. But ωομπαιος related properly to divine influence; and ωομπη was an oracle. An ox or cow, was by the Amonians eſteemed very ſacred, and oracular: Cadmus was accordingly ſaid to have been directed ωομπη βοος. Many places were from the oracle ſtiled P'ompean: and ſuppoſed by the Romans to have been ſo named from Pompeius Magnus; but they were too numerous, and too remote to have been denominated from him, or any other Roman. There were alſo pillars ſtiled Pompean; which by many have been referred to the ſame perſon. But they could not have been built by him, nor were they erected to his memory, as may be learned from their hiſtory. I. 259.

POSEIDON,

POSEIDON,

God of the ſea; his prieſt was ſtiled a P'urcon, which is ignis vel lucis dominus: and we may know the department of the god from the name of the prieſt. He was no other than the ſupreme deity, the Sun; from whom all were ſuppoſed to be derived. He is therefore, like Zeus, ſtiled, in the Orphic verſes, the father of gods and men. He was expreſsly ſtiled Cun-Ades, being the ſame as Apollo. Κυναδης Ποσειδων Αθηνησιν ελιμαλο. (Heſych.) 351. The Patriarch was alſo commemorated by the name of Poſeidon. Hence in the Orphic verſes (Hymn 16.) he is thus addreſſed:

Κλυθι Ποσειδαον, Ζηνος παι πρεσβυγενεθλε,
Ουρανιων, Μακαρων τε Θεων παλερ, ηδε και Ανδρων,
Ειρηνην ὑγιειαν αγων, ηδ' ολβον αμεμφη.

(Zeus is generally made the brother of Poſeidon, but is here ſpoken of as his father: which ſhews how little we can depend upon the theogony of the Greeks, when they treat of genealogies.)

As Noah was the Poſeidon of the Greeks, we need not wonder at the epithets beſtowed upon that deity; ſuch as Παληρ, Ασφαλιος, Γενεσιος, Γενεθλος, Φυλαλμος, or Sativus. In Arcadia was a temple of Ποσειδων Εποπης, *Neptune looking out*. None of theſe titles have the leaſt reference to the Pagan Poſeidon, as god of the ſea: but to the hiſtory of the Patriarch they have a wonderful relation, and are particularly applicable. II. 268.

PRIAPUS.

Polytheiſm originally vile, and unwarrantable, was rendered ten times more baſe by coming through the hands of the Greeks and Romans. Among all the dæmon herd, what one is there of a form, and character, ſo odious, and contemptible as Priapus?

Priapus? an obſcure, ill-formed deity, who was ridiculed and diſhonoured by his very votaries.

Yet this contemptible god, this ſcarecrow in a garden, was held in high repute at Lampſacus, and eſteemed the ſame as Dionuſus. The Egyptians reverenced him as the principal god; no other than the Chaldaic Aur, the ſame as Orus and Apis. Hence the Priapus of Greece is only a compound of Peor-Apis among the Egyptians: ſometimes called Peor ſingly; ſometimes Baal Peor; the ſame with whoſe rites the Iſraelites are ſo often upbraided: his temples were ſtiled Beth Peor. In ſhort, this wretched divinity of the Romans was looked upon by others as the ſoul of the world; the firſt principle, which brought all things into light, and being. There is an ancient inſcription in Gruter (V. 1. p. xcv. n. 1.) PRIEPO PANTHEO. Phurnutus (de Nat. Deor. c. 17.) ſuppoſes Priapus to have been the ſame as Pan, the ſhepherd god; who was equally degraded, and miſrepreſented on the one hand, and as highly reverenced on the other. των αρχαιων δ' ειστ δαιμονων. Yet the one was degraded to a filthy monſter; and of the other they made a ſcarecrow. I. 141.

PRIESTS.

The prieſts of old were almoſt univerſally denominated from the god whom they ſerved, or from his temple. I. 15. And they were oftentimes called the ſons of the deity, whom they ſerved. II. 466. The Egyptian prieſts ſeem to have been from their complexion denominated Crows, or Ravens. Strabo (l. 17.) ſays, that Alexander upon his expedition to the temple of Ammon, was conducted by two crows. Curtius (l. 4. c. 7.) ſays that a good number went out to meet him, *modico volatu*, &c. Theſe crows were certainly the prieſts of the place. II. 291.

PROMETHEUS.

PROMETHEUS.

Euſebius tells us, ἑρμηνευουσι Νουν τον Δια· Προμηθεα δε Νουν ελεγον· διο και μυθουσι τους ανθρωπους μεταπεπλασθαι. (v. Euſeb. Hiſt. Synag.) If we take the hiſtory without his comment, it will be found for the moſt part true. The original account was, that not only Zeus, or Zeuth, but alſo Prometheus, *qui genus hominum refinxit*, was Noos, or Noah. Prometheus raiſed the firſt altar to the gods;—he conſtructed the firſt ſhip; Æſchyl. Prometh.

Θαλασσοπλαγκτα δ' ουτις αλλος αντ' εμου
Λινοπτερ' ευρε ναυτιλων οχημαται.

And tranſmitted to poſterity many uſeful inventions:

ὡναντα συλληβδην μαθε,
Πασαι τεχναι βροτοισιν εκ Προμηθεως. Id.

He was ſuppoſed to have lived in the time of the deluge; and to have been guardian of Egypt at that ſeaſon. His influence was limited to that region; becauſe the Egyptians, like the people of Phocis, Argos, Theſſaly, and Dodona, confined the deluge to the boundaries of their own country. Hence we may plainly ſee the perſon who is alluded to under the character of Prometheus. He was the ſame as Oſiris; the ſame alſo as Dionuſus, the great huſbandman, the planter of the vine, and inventor of the plough. II. 273.

PROTEUS

Was a title of the Patriarch. Homer repreſents him as an ancient prophet; a perſon of great truth. (Οδ. Δ.) γερων ἁλιος, νημερτης, αθανατος Πρωτευς. In his departments he was the ſame as Poſeidon. II. 270.

ΠΡΟΘΥΡΑΙΑ.

Noah and all of the animal creation with him, had been for a long time incloſed in a ſtate of obſcurity. On this account the Genius of the Ark, under the character of Rhea and Cybele, is by Lucretius ſtiled (l. 2. v. 598.) Magna deûm mater, materque *ferarum*. The opening the door of their priſon houſe, and their enlargement was eſteemed a ſecond iſſuing to life. Hence as the ancients formed a genius or dæmon from every circumſtance in mythology, they ſuppoſed the Genius of the Ark to preſide over the birth, under the name of Lucina, Diana, Juno, and of a goddeſs particularly ſtiled Προθυραια. II. 364. v. Orphic. Hymn 1.

PROTOGONUS,

The firſt man upon earth, was certainly deſigned to repreſent the great Patriarch. Orphic. Hymn 5.

Πρωτογονον καλεω, διφυη, μεγαν αιθεροπλαγκτην,
Ωογενη, χρυσεαισιν αγαλλομενον πτερυγεσσιν.

I invoke Protogonus, the firſt of men: him who was of a twofold ſtate, or nature: who wandered at large under the whole heavens; incloſed in an ovicular machine, (whence he was termed Ωογενης, Ovo genitus,) *who was alſo,* hieroglyphically, *depicted with golden wings.*

Γενεσιν Μακαρων, θνητων τ' ανθρωπων.

The ſame was the father of the Macares (ſtiled Heroes, Αθανατοι, Ἡλιαδαι, the Demigods, and Dæmons) *the parent alſo of all mankind.*

Οσσων ὁς σκοτοεσσαν απημαυρωσεν ὁμιχλην.

Who diſpelled the miſt and darkneſs, with which every thing had been obſcured. The golden wings were undoubtedly taken from the tints of the Iris:

and theſe deſcriptions are borrowed from ancient hieroglyphical pictures; where the ſame emblem was differently appropriated; yet ſtill related to the ſame hiſtorical event. Eros was alſo ſtiled διφυη. (Orphic. Hymn 57.) II. 353.

PSUCHE.

The moſt pleaſing emblem among the Egyptians was exhibited under the character of Pſuche, Ψυχη. This was originally no other than the Aurelia or butterfly; but in aftertimes was repreſented as a lovely female child with the beautiful wings of that inſect. The circumſtance of a ſecond birth, or iſſuing into life, after a confinement, is continually deſcribed under the character of Pſuche. And as the whole (the preſervation in the Ark, &c.) was owing to divine Love, of which Eros was an emblem, we find this perſon often introduced as a concomitant of Pſuche. They are generally deſcribed as accidentally meeting, and enjoying a pleaſing interview; which is attended with embraces and ſalutes; and every mark of reconciliation and favour.

From this union of divine Love, and the Soul, the ancients dated the inſtitution of marriage. And as the renewal of mankind commenced from their iſſuing out of the Ark, and from the gracious promiſe of increaſe made by the Deity upon that occaſion; they thought proper to aſſign to Iönah, or Juno, the emblem of Divine Providence, the office of preſiding at that ceremony. II. 388.

PUR,

Pir, Phur, Vir: all ſignify Fire. I. 194. n.

PURAMOUN

(Expreſſed by the latter Greeks Πυραμους, a ſacred *Cake*) ſo denominated from Pur-Ham, and Pur-Amon. I. 297.

PURATHEIA,

PURATHEIA,

From P'ur-Aith. At Cumana in Cappadocia, ſtood one of the nobleſt Puratheia's in Aſia. The deity worſhiped was repreſented as a feminine, and ſtiled Anait, and Anais. She was well known alſo in Perſes, Meſopotamia, and at Egbatana in Media. I. 202.

ΠΥΡΓΟΣ,

Purgos; this ancient term was properly Pur-Go, and ſignified a light houſe, or temple of fire, from the Chaldaic Pur. I. 117.

P'UR.

This was the ancient name of Latian Jupiter; the term by length of time was changed to Puer. He was the deity of fire; and his miniſters were ſtiled Pueri: and becauſe many of them were handſome youths ſelected for that office, Puer came at length to ſignify any young perſon. Some of the Romans would explain this away, as if it referred to Jupiter's childhood: but the hiſtory of the place will ſhew that it had no ſuch relation. It was a proper name, and retained particularly among the people of Prænesſte, who had been addicted to the rites of fire. (Virg. Æn. l. 7. v. 679.) They called their chief god Pur: and dealt particularly in divination by lots, termed of old *Purim*. (Cic. de Divinat. l. 2.) This manner of divination was of Chaldaic original, and brought from Babylonia to Prænesſte. (v. Eſther iii. 9.) In Gruter there are inſcriptions Iovi Puero, and Fortunæ Primigeniæ Iovis Pueri. That this word Puer was originally Pur may be proved from a well known paſſage in Lucretius. (L. 4. v. 1020.)

Puri ſæpe lacum propter ac dolia curva, &c.

It was a name originally given to the prieſts of the

deity, who were named from the Chaldaic אור, Ur: and by the ancient Latins, P'uri. I. 125.

P'UR-TAN,

Hence came Πρυτανεις and Πρυτανεια among the Greeks of Hellas.

P'UR-TOR.

This term in aftertimes was rendered Prætorium: and the chief perſons, who officiated, Prætores. They were originally prieſts of fire; and for that reaſon were called Aphetæ: and every Prætor had a brazier of live coals carried before him, as a badge of his office. I. 62.

PYRRHA.

Near Pagaſæ and Iolchus was a promontory ſo named; and near it two iſlands, named the iſlands of Pyrrha and Deucalion. This and other circumſtances are wonderful evidence of the Arkites, and their rites, which were introduced there. II. 504.

PYRRIC DANCE,

Which the Amonian prieſts danced round a large fire in honour of the Sun, whoſe orbit they affected to deſcribe. At the ſame time they exhibited other feats of activity, to amuſe their votaries, who reſorted to their temples. This dance was ſometimes performed in armour, eſpecially in Crete: and being called Pyrric was ſuppoſed to have been ſo named from Pyrrhus, the ſon of Achilles: but long before his time it was ſaid to have been practiſed by the Argonautic Heroes. It was a religious dance, denominated from fire, with which it was accompanied. (v. Betarmus.) There is reaſon to think that the circular dances of the Derviſes all over the Eaſt are remains of theſe ancient cuſtoms.

In

In the firſt ages this exerciſe was eſteemed a religious rite, and performed by people of the temple where it was exhibited: but in aftertimes the ſame feats were imitated by ropedancers, and vagrants, called Petauriſtæ, and Petauriſtarii; who made uſe of a kind of pole, called Petaurum. Juvenal. Sat. 14.

An magis oblectant animum jactata *petauro*
Corpora, quique ſolent rectum deſcendere funem?

Manilius. L. 5.

Ad numeros etiam ille ciet cognata per artem
Corpora, quæ valido ſaliunt excuſſa petauro:
Membraque *per flammas orbeſque* emiſſa flagrantes,
Delphinûmque ſuo per inane imitantia motu,
Et viduata volant pennis, et in aere ludunt.

In theſe verſes of Manilius ſome remains of the original inſtitution may be obſerved. I. 285.

R.

RAB

SIGNIFIES *great*, and being doubled, Rabrab, *very great*. I. 24. Rabſhekah ſignifies the great prince; Rabſares, the chief eunuch; Rabmag, the chief of the Magi. 74.

RAM, RAMA, RAMAS, RAMYS,

Signified ſomething high, and noble, and great. It occurs in the Vedam at this day; and in moſt of the mythological writings, which are tranſmitted from India. It was a title not unknown among the Greeks; Ῥαμας, ὁ Ὑψιστος Θεος. Heſych. Ῥαμαιθας (the city Laodicea) αφ' ὑψους ὁ Θεος· Ῥαμαν γαρ εγχωριον το ὑψος· Αθαν δε ὁ Θεος. Euſtath. in Dionyſ. Perieg. v. 915. Stephanus renders the name Ramanthan; and gives this interpretation; Ῥαμαν γαρ το ὑψος, *Raman relates to height.* Ram makes a part in Rameſſes, and Rameſſomenes; and in the name of the Egyptian deity Remphan, which ſignifies the great Phanes. Rhamnuſia, the deity of Juſtice, is a compound of Rham-Nous; and is a feminine title of that juſt man Noah, ſtiled Nus, Nous, and Nouſios. II. 304. Ῥαμνους, δημος Ατλικης, ενθα τη Νεμεσει ὁ Ζευς συνεκαθευδησεν, ἠτις ἐτεκεν Ωον. (Schol. in Callim. H. in Dian. v. 232.) Ram Nous is ὁ μεγας Noos, or Noas, from whom the diſtrict was named. 361.

RAMTXANDER.

Many of the ancient ſtupendous ſtructures, which are met with in the farther parts of India, have been attributed to Ram-Scander, or Alexander the Great: but there is nothing among theſe ſtately edifices, which in the leaſt favours of Græcian workmanſhip; nor had that monarch, nor any of the princes after him, opportunity to perform works of this nature. We have not the leaſt reaſon to think, that they ever poſſeſſed the country: for they were called off from their attention this way by feuds, and engagements nearer home. There is no tradition of this country having been ever conquered, except by the fabulous armies of Hercules and Dionuſus. (Strabo, l. 15.) What has led people

to

to think, that theſe works were the operations of Alexander, is the ſimilitude of the name Ramtxander. To this perſon, they have ſometimes been attributed. But Ramtxander was a deity, the ſuppoſed ſon of Bal; and he is introduced among the perſonages, who were concerned in the incarnations of Viſhnou. (Kircher's China. p. 158.)

Thevenot (Travels into India. Part 3. c. 4.) having deſcribed the pagod of Elora, near Aurangeabed, in the province of Balagate; concludes with ſaying, that he made diligent inquiry among the natives, about the origin of theſe wonderful buildings; and the conſtant tradition was, "That all theſe pagodas, great and ſmall, with all their works and ornaments, were made by Giants: but in what age they could not tell." (See Perron's Zend-Aveſta. Vol. 1. p. 234.) III. 567.

RAVEN.

This bird Noah ſent out of the Ark, by way of experiment; it diſappointed him, and never returned. This bird is however depicted in the Sphere; and a tradition is mentioned, that the Raven was once ſent out upon a meſſage by Apollo; but deceived him; and did not return, when he was expected. It may ſeem ſtrange that the Dove, the meſſenger of good tidings, ſhould not be found in the Sphere. I make no doubt but it was to be found in the Chaldaic and Egyptian ſpheres: but in that of Greece, there is, in the ſouthern hemiſphere, a vaſt interval of unformed ſtars; which were omitted by the aſtronomers of that country, as being either ſeldom ſeen, or elſe totally obſcured from their view. II. 236.

The Raven, which never returned, was for the moſt part eſteemed a bird of ill omen: and yet it was conſidered as an augural bird; and is ſaid to have preceded, and directed the colony, which

Battus led to Cyrene. (Callim. H. in Apoll. v. 66.) 284. And though its very croaking would put a ſtop in the proceſs of matrimony, yet we are aſſured, that there were times, when it was otherwiſe eſteemed. Ælian (de Animal. l. 3.) tells us, εν τοις γαμοις μεϛα τον Υμεναιον Κορωνην καλειν, There was a ſong (Horapollo. l. 1. c. 8.) Εκκορει, Κορα, Κορωνην. The treat conſiſted of figs; και τη Κορωνη παρθενος φερει συκα. (Athenæus. l. 8.) This ceremony was doubtleſs owing to a tradition, that the Raven upon a time was ſent by Apollo upon a meſſage; but diſappointed him; and inſtead of fulfilling his orders he perched upon a fig-tree, and waited till the fruit was ripe. (Ovid. Faſt. l. 2. 243, &c.) The mythologiſts out of every circumſtance and title formed a perſonage. Hence Pauſanias (l. 2.) ſpeaks of the Raven as an ancient hero, and mentions his family: Κορωνου δε γινονται Κορακ, και Λαμεδων. 392.

RELIGION.

When there was a change made in Religion, people converted the heatheniſh temples to ſanctuaries of another nature: and out of the ancient names of places they formed ſaints, and holy men. Hence we meet with St. Agnes, St. Allan, St. Earth, St. Enador, St. Herm, St. Levan, St. Ith, St. Sancrete, in Cornwal: and from the Caledonian Columba, there has been made a St. Columbus. II. 474.

RHINOCOLURA.

The name of an ancient frontier town of Egypt; which the Greeks unnaturally derived from ῥις, ῥινος, *a noſe*; and ſuppoſed that ſome people's noſes were cut off here. I. 169. n.

RHOIA.

As the Ark was looked upon as the mother of mankind, and ſtiled Da Mater: ſo it was figured under the ſemblance of the Ῥοια, *Pomegranate*; ſince abounding with ſeeds, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. Hence the deity of the Ark was named Rhoia, and was the Rhea of the Greeks. The ancient Perſians uſed to have a pomegranate carved upon the top of their walking-ſticks and ſceptres: undoubtedly on account of its being a ſacred emblem. What is alluded to under the character of the goddeſs Rhoia, or Rhea, is very plain from her imputed attributes, Orphic. Fragm. 34. p. 395.

Ῥειη, τοι ΝΟΕΡΩΝ ΜΑΚΑΡΩΝ πηγη τε, ῥοη τε·
Παντων γαρ πρωτη δυναμει κολποισιν αφρασοις
Δεξαμενη γενεαν επι παν προχεει τροχεουσαν.

Orphic. H. 13.

Πολυα Ῥεα, θυγατηρ πολυμορφου Πρωτογενοιο,
Μητηρ μεν τε θεων, ηδε θνητων ανθρωπων,
Ελθε, μακαιρα θεα, σωτηριος.——

The Pomegranate was alſo called Rimmon; under which name it was worſhiped in Syria; and was held ſacred in Egypt. In an ancient temple at Peluſium, there was a ſtatue of Zeus Caſius, having this myſterious fruit in his hand. (Achill. Tatius. l. 3.) The god Rimmon (2 Kings v.) was probably repreſented in the like manner. Peter Texeira (Travels, c.9.) mentions two round mounts not far from Ana upon the Euphrates; called by the natives Rumanhen; which, he ſays, ſignified the two pomegranates.

Another name for the Pomegranate was Side; of which name there was a city in Pamphylia: and another

another in Bœotia; which was ſaid to have been built by Side, the daughter of Danaus; which hiſtory may be in great meaſure true: for by a daughter of Danaus is meant a prieſteſs of Da Naus, the Ark, the ſame as Da Mater. II. 380.

S.

SABACON

Of Ethiopia, was Saba-Con, or king of Saba. I. 41. n.

SAID-ON,

Dagon was ſo called, and likewiſe Sidon; a name preciſely of the ſame purport. Philo Biblius, ſuppoſing the latter to relate to corn, terms it Σίλων; as if it were of Græcian etymology. Herein we may ſee the futility of thoſe tranſlators, who would reduce every thing to their own language. What he renders Siton, and derives from σῖλος, *corn*, was in the original Sidon, or Saidon; and Sanchoniathon, from whom he copied, intended to ſhew that Said-On, and Dag-On were equivalent terms; and that both referred to one perſon worſhiped under the character of a fiſh: both Dag and Said, ſignifying, in the language of Syria and Palæſtine, *a fiſh*. II. 300.

SAITÆ.

They founded Athens; alſo Thebes in Bœotia. They were of Egypt, but came laſt from Sidon. (Euſeb. Chron. p. 14.) I. 184.

SALEM.

John baptized in Ænon near to Salim, &c. (John iii. 23.) Ænon, Ain-On, fons Solis. Salem is not from Salem, *peace*, but from Sal, *the Sun*. Salim, Aquæ Solis; alſo Aquæ ſalſæ. I. 51.

SALENTINI,

According to Pliny (l. 2. c. 110.) boaſted of having a ſacred and ſpontaneous appearance of fire in their temple. Hence undoubtedly came the name of Salentum, which is a compound of Sal-En, Solis fons, (Sal, the Sun; hence Sol of the Latines. I. 51. n.) and aroſe from this ſacred fire to which the Salentini pretended. They were Amonians, who ſettled here, and who came laſt from Crete. Strabo (l. 6.) τους δε Σαλεντινους Κρητων αποικους φασι. The ancient Salentini worſhiped the Sun under the title of Man-zan, or Manzana; by which is meant Menes, Sol. Feſtus in v. Octobris. I. 203.

SAMA-CON

Is rendered Samicon by Strabo, l. 8. Sama-Con is, ſignum cœleſte, ſive ſignum Dei. Strabo ſuppoſes that Samos and Samicon were ſo named from Sama, *high*. And it certainly had that meaning; but here Sama ſignifies ſignum; ſimilar to σαμα and σημα, which were derived from it. II. 513.

SAMARITANS.

SAMARITANS.

A colony of Cuthites ſettled in Samaria, and brought with them the inſignia of their country; and ſhewed great veneration for the Dove. On this account they were reproached by the Jews, as worſhipers of the Dove. (v. Bochart. v. 3. c. 1. Selden. de diis Syr. Synt. 2.) That they were in great meaſure Cuthites is plain from the hiſtory which they gave of themſelves to Joſephus. (Antiq. l. 9. c. 14. l. 11. c. 4.) Σαλμαναζαρης ὁ των Ασσυριων βασιλευς εκ της ΧΟΥΘΙΑΣ ἡμας μεθηγαγε, και Μηδιας. II. 303.

SAN, SON, ZAN, ZAAN.

The moſt common name for the Sun was San, and Son; expreſſed alſo Zan, Zon, and Zaan. Zeus of Crete, who was ſuppoſed to have been buried in that iſland, is ſaid to have had the following inſcription on his tomb. (Cyril. c. Julian. l. 10.)

Ωδε μεγας κειται Ζαν, ὁν Δια κικλησκουσι.

The Ionians expreſſed it Ζην, and Ζηνα. The Sun was called Σαως by the Babylonians. Heſych. As the Græcians in foreign words omitted the final nu, ſubſtituting a ſigma: the true name was undoubtedly Σαων, oftentimes expreſſed Σωαν.

Ham, and others of his family were collectively called the Baalim: analogous to this they were likewiſe called the Zaanim, and Zaananim. And a temple was erected to them by the ancient Canaanites, called Beth-Zaananim. In the ſame country was a place called Sanim, rendered by Euſebius Σωναμ; undoubtedly ſo named in honour of the ſame perſons: for their poſterity looked up to them, as the Heliadæ, or deſcendants of the Sun, and denominated them from that luminary. It was a title,

title, of old not unknown in Greece: Ζανιδες, Ἡγεμονες. Heſych.

Beth-San is the temple of the Sun. (1 Sam. xxxi.) This term ſeems ſometimes to have been uſed with a re-duplication; as there was a city Sanſanah in Canaan; by which is ſignified a place ſacred to the moſt illuſtrious Orb of day. There were ſome ancient ſtatues near mount Cronius in Elis; καλουνται δε ὑπο των επιχωριων Ζανες. Pauſan. l. 5. ſuppoſed to have been of Zeus: but Zan was the Sun; and they were ſtatues of perſons, who were denominated from him. One of theſe perſons, ſtiled Zanes, and Zanim was Chus; whoſe poſterity ſent out large colonies to various parts of the earth. Some of them ſettled upon the coaſt of Auſonia, afterwards called Italy, where they worſhiped their great anceſtor under the name of San-Chus. Sabini *Sancum* colunt. Lactant. de F. R. l. 1. He was not unknown at Rome (the name was not of Roman original, but far prior to Rome.) εν ἱερῳ Διος Πιϛιου, ὁν Ῥωμαιοι Σαγκον καλουσι. Dion. Hal. A. R. l. 4. There are in Gruter inſcriptions to him, wherein he is ſtiled Semon (Sem-On, cœleſtis Sol) and Sanctus:

SANCTO. SANCO.
SEMONI. DEO. FIDIO.
SACRUM.

Vol. 1. p. 96. n. 6. 5. 7. 8.

Some of the ancients thought that the ſoul of man was a divine emanation; a portion of light from the Sun: hence probably it was called Zoan. Macrob. Sat. l. 3. c. 8. From San came the Latine terms Sanus, Sano, Sanctus, Sancire: and hence perhaps came Ζωειν and Ζην *to live*; and Ζωον, *animal:* alſo the title of Apollo Ζηνοδοληϛ. I. 35.

SAR, ZAR,

A rock, alſo *a promontory*. As temples were particularly erected upon ſuch places, theſe eminences

nences were often denominated Sar-On, from the deity to whom the temples were ſacred.

Sar was oftentimes uſed as a mark of high honor (often in the Pſalms) and without a metaphor, for a title of reſpect; but it ſeems then to have been differently expreſſed. Thus the lordly people of Sidon and Tyre, were called Sarim. (Iſai. xxiii. 8.) The name of Sarah was given to the wife of Abraham by way of eminence; and ſignifies, a lady, or princeſs.

It is continually to be found in the compoſition of names, which relate to places, or perſons, eſteemed ſacred by the Amonians, e. g. Serapis, Serapion, Serapammon; alſo, Sarchon, and Sardon (for Sar-Adon) Sarchedonus (Tobit i. 22.) the ſame name as the former, but with the eaſtern aſpirate. The Sarim in Eſther (i. 16.) are taken notice of as perſons of high honour; it was rendered Sarna, or Sarana among the Philiſtim: hence the Tyrian word Sarranus for any thing noble and ſplendid. Sarſechim in Jeremiah (xxxix. 3.) is a plural, compounded of Sar, and Sech, or Shec, a prince, or governor: Sar-Sechim ſignifies the chief of the princes and rulers. Many places in Syria and Canaan have the Sar in compoſition, viz. Sarabetha, Sariphæa, Sareptha. Sardis the capital of Crœſus, was the city of Sar-Ades, the ſame as Atis, the deity of the country.

High groves, or rather hills with ancient woods of Oaks, were named Saron; being ſacred to the deity ſo called. Pliny (l. 4. c. 8.) Portus Cœnitis, Sinus Saronicus olim querno nemore redimitus; unde nomen. The oaks and the place were denominated from the deity Sar-On, and Chan-Ait, rendered by the Greeks Σαρων, and Κοινειτις; titles nearly of the ſame purport. Saron was without doubt an ancient god of Greece. Lilius Gyraldus (Syntag. 4.) ſtiles him deus marinus; but he was properly

properly the Sun. Diana is named Saronia. Heſych. At Troezen there were Saronia ſacra, with a feſtival; here Orus (the ſame as Sar-On, the lord of light) was ſuppoſed to have been born. Pauſan. l. 2.

Rocks were called Saronides (Heſych.) from having temples and towers ſacred to this deity. Callimachus (H. in Del.) calls the iſland Aſterie χακον σαρον. This by the Scholiaſt is interpreted χαλυβρον· but it certainly means a rock.

As oaks were ſtiled Saronides, ſo likewiſe were the ancient Druids, by whom the Oak was held ſo ſacred. Hence Diodorus Siculus, (l. 5.) ſpeaking of the prieſts of Gaul, ſtiles them φιλοσοφοι, θεολογοι —περιτ[ι]ως τιμωμενοι, ους ΣΑΡΩΝΙΔΑΣ ονομαζουσι. This is one proof among many how far the Amonian religion was extended: and how little we know of Druidical worſhip, either in reſpect to its eſſence or its origin. I. 73.

SATURN.

The Romans made a diſtinction between Janus and Saturn; they were two titles of the ſame perſon. Saturn is repreſented as a man of great piety and juſtice; under whom there was an age of felicity; when as yet there were no laws, no ſervitude, no ſeparate property. (v. Juſtin. l. 43. c. 1.) When the earth produced every thing ſpontaneouſly for the good of man. He was however ſometimes deſcribed with the ſickle in his hand; and repreſented as going over the whole earth, teaching to plant, and to ſow. Plato ſuppoſed him to be the ſon of Oceanus: others of Cœlus. Like Janus he is ſaid (Diod. Sic. l. 5.) to have brought mankind from their foul and ſavage way of feeding to a more mild and rational diet: like him he had keys in his hand; and his coins had the figure of a ſhip. He was looked upon as the author of time; and often

held a ſerpent in his hand, whoſe tail was in his mouth, and formed a circle; by this emblem they denoted the renovation of the year. He was repreſented as of an uncommon age; and yet there was a notion, that he could return to ſecond childhood. Martial's addreſs to him, though ſhort, has in it ſomething remarkable; for he ſpeaks of him as a native of the former world.

Antiqui Rex magne poli, mundique prioris,
Sub quo prima quies, nec labor ullus erat.

To other gods the Romans ſacrificed, with their heads veiled; but in thoſe to Saturn the veil was taken away. He had the name of Septimianus; and the Saturnalia, which were days ſet apart for his rites in December, were in number ſeven. Theſe rites are ſaid to have been of great antiquity; far prior to the foundation of Rome. The poet Accius (Macrob. Sat. l. 1.) looked upon them as the ſame as thoſe which the Græcians ſtiled Κρονια:

Maxima pars Graiûm Saturno, et maxime Athenæ,
Conficiunt ſacra, quæ Cronia eſſe iterantur ab illis.
Eumque diem celebrant per agros, urbeſque fere omnes
Exercent epulis læti; famuloſque procurant
Quiſque ſuos; noſtrique itidem: et mos traditus illinc
Iſte, ut eum dominis famuli epulantur ibidem.

Among the Romans Saturn ſeems to have been held in a ſtate of confinement for the greater part of the year. When the Saturnalia began, there was a myſterious ceremony of taking off theſe bonds. This, though a ſecret to the ancients, is plain to thoſe, who conſider the various perſonages under which the Patriarch was repreſented.

Saturn

Saturn was ſtiled Sator by the Romans; making uſe of a term in their own language, which was not inapplicable to his hiſtory. Yet perhaps this was not a title of Roman original, but imported from Egypt and Syria by the Pelaſgi; and adopted by the people of Italy. It ſeems to be a compound of Sait-Our, which among the eaſtern nations ſignified Oliva Ori, ſive Dei; or Oliva cœleſtis. All the upper part of Egypt was named Sait, and the people Saïtæ.

Saturn was not unknown to the ancient Germans; among whom he was worſhiped by the name of Seatur. He is deſcribed by Verſtegan (p. 78.) as ſtanding upon a fiſh with a wheel in one hand, and in the other a veſſel of water filled with fruits and flowers. Schedius (de diis Germ. Synt. 4. c. 2.) mentions him by the name of Crodo; and ſays that he was the ſame as Saturn of the Romans. II. 260.

The ancients had a notion, that when Saturn devoured his own children, his wife Ops deceived him by ſubſtituting a large ſtone in lieu of one of his ſons, which ſtone was called Abadir. But Ops, and Opis, repreſented here as a feminine, was the ſerpent deity, and Abadir is the ſame perſonage under a different denomination. One of theſe ſtones, which Saturn was ſuppoſed to have ſwallowed (καταπινειν) inſtead of a child, ſtood according to Pauſanias (l. 10.) at Delphi. It was eſteemed very ſacred, and uſed to have libations of wine poured upon it daily; and upon feſtivals was otherwiſe honoured. The purport of the above hiſtory ſeems to have been this. It was for a long time a cuſtom to offer children at the altar of Saturn; but in proceſs of time they removed it, and in its room erected a συλος, or ſtone pillar; before which they made their vows, and offered ſacrifices of another nature. The ſtone which they thus ſubſtituted,

was called Ab-Adar from the deity repreſented by it. I. 476.

SCANDINAVIANS.

It is wonderful, how far the Amonian religion and cuſtoms were carried in the firſt ages. The ancient Germans and Scandinavians, were led by the ſame principles; and founded their temples in ſituations of the ſame nature, as theirs were. Above all others they choſe thoſe places, where were any nitrous, or ſaline waters. (v. Tacit. Annal. l. 13. c. 57.) I. 34.

SCYLLA

Was a perſonage of the ſame ſort with the Sirens. Callimachus (Fragm. 184.) gives a ſhort, but a moſt perfect, deſcription of her character.

Σκυλλα, γυνη καλακασα, και ου ψυθος ουνομ' εχουσα.

The learned Hemſterhuſius thus juſtly remarks: Καλακασα cur latine vertatur *maleſica* non video. Si Grammaticis obtemperes, *meretricem* interpretabere: erat enim revera Νησιωτης καλη ἑταιρα, ut Heraclitus περι απις: c. 2. Scylla then, the chief prieſteſs of the place, was no other than a handſome iſland ſtrumpet. She was, like the Sibyl of Campania, ſaid by Steſichorus (v. Schol. Apollon. l. 4. v. 828.) to have been the daughter of Lamia. She is ſaid alſo to have been the daughter of Hecate and Phorcun. Phor-Cun ſignifies Ignis Dominus, the ſame as Hephaſtus. The daughter of a deity means the prieſteſs. II. 20.

SCYPHUS.

There ſeem to have been ſacred cups in the form of boats, called Cymbia, and Scyphi, Κυμβια, και Σκυφοι, of which a religious uſe was made. They were alſo introduced at feſtivals, and upon other ſolemn

ſolemn occaſions. Perſeus is ſaid to have introduced in Perſis the deteſtable rites of the Scyphus. (Chron. Paſch. p. 40.) The author ſays, that they were firſt eſtabliſhed by Zeus, who was called Pecus. (p. 38.) The Scyphus which Hercules is ſaid to have uſed, was made of wood; and well ſecured with pitch, to preſerve it from decay. There were many cups formed in imitation of this ancient veſſel; which were eſteemed ſacred, and uſed only upon particular occaſions. (v. Athenæum. l. 11, 12. 15.)

The rites of the Scyphus undoubtedly conſiſted in a commemoration of the Ark, accompanied with all the circumſtances of the Deluge. Helius is alſo ſaid to have traverſed the ocean in a cup. There are ſome remarkable verſes of Steſichorus upon this ſubject, preſerved by Athenæus. (l. 11.)

Ἅλιος δ' Ὑπεριονιδας
Δεπας ες καλεβαινε χρυσεον,
Οφρα δ' ωκεανοιο περασας
Αφικηθ' ἱερας πολι βενθεα νυκλος ερεμνας,
Πολι μαλερα, κουριδιαν' αλοχον,
Παιδας τε φιλους· ὁδ' ες αλσος εβα
Δαφναισι καλασκιον
Ποσσι Παις Διος.

II. 403.

SCYTHIA.

As the hiſtory of this country has been long involved in obſcurity, the accounts given of it are very unſatisfactory. There was a province in Egypt, and another in Syria, called Scythia. There was one alſo in Aſia Minor, upon the Thermodon above Galatia; the country about Colchis, and Iberia; a great part of Thrace, and Mœſia, and all the Tauric Cherſoneſus, were ſtyled Scythic. Laſtly, there was a country of this name far in the

eaſt, of which little notice has been hitherto taken. It was ſituated upon the great Indic ocean; and conſiſted of a widely-extended region, called Scythia Limyrica. But the Scythia ſpoken of by the ancient Greeks, and after them by the Romans, conſiſted of thoſe countries, which lay upon the coaſt of the Euxine; and eſpecially of thoſe upon the north, and north-eaſtern parts of that ſea. In ſhort, it was the region of Colchis, and all that country at the foot of mount Caucaſus, as well as that upon the Palus Mæotis, and the Boriſthenes, which was of old eſteemed Scythia. However unknown they had lain for ages, there was a time, when the natives rendered themſelves very reſpectable. For they carried on an extenſive commerce; and were ſuperior in ſcience to all the nations near them. But this was long before the dawn of learning in Greece: even before the conſtitution of many principalities, into which the Hellenic ſtate was divided. They went under the name of Colchians, Iberians, Cimmerians, Hyperboreans, Alani. They got footing in Paphlagonia; where they were called Amazonians, and Alazonians; alſo in Pieria, and Sithonia, near mount Hæmus in Thrace. Theſe were proper Scythic nations: however widely extended they might be, yet the Greek writers went too far. (Strabo, l. 11. p. 774.)

To me it appears manifeſt, that what was termed by the Greeks Σκυθα, Σκυθια, Σκυθικα, was originally Cutha, Cuthia, Cuthica; and related to the family of Chus. He was called by the Babylonians and Chaldeans Cuth; and his poſterity Cuthites and Cutheans. The countries where they at times ſettled, were uniformly denominated from them. (Joſeph. Ant. l. 9. c. 14.) But what was properly ſtyled Cutha, the Greeks expreſſed with a Sigma prefixed: which, however trifling it may appear, has been attended with fatal conſequences.

Whence this mode of expreſſion aroſe, is uncertain: it has univerſally obtained; and has very much confounded the hiſtory of ancient times, and of this people in particular. Epiphanius (adv. Hæres. l. 1. p. 6.) who has tranſmitted to us a moſt curious epitome of the whole Scythic hiſtory, ſpeaks to the following purport: "Thoſe nations, which "reach ſouthward from that part of the world, "where the two great continents of Europe and "Aſia incline to each other, and are connected, "were univerſally ſtyled Scythæ, according to an "appellation of long ſtanding. Theſe were of "that family, who erected of old the great tower, "and who built the city Babylon." From hence we learn preciſely, that the Scythians were the Cuthians, and came from Babylonia. They were the ſame as the Chaldaic Iönim under a different name.

The ſame author in another place ſays, Σκυθισμος απο του καταϰλυσμου αχρι του Πυργου; *from the deluge to the erecting of the tower* (of Babel) *Scuthiſm prevailed.* This notation is perhaps carried too far back; but the meaning is plain; and what he alludes to, is certainly Κυθισμος. The purport of the paſſage teaches, that from the time of the Deluge to the conſtruction of the tower was eſteemed the Cuthic age. It was for the moſt part a period of uſurpation and tyranny under the ſons of Chus, which was in a great degree put a ſtop to at the diſperſion: at leaſt the intention of keeping mankind together, and conſtituting one great empire was prevented: for this ſeems to have been the deſign of the Cuthians and their leader. III. 143.

SEIRA.

The Ark was deſcribed under various ſymbols: and there is a fragment of the Orphic poetry,

quoted by Natalis Comes (l. 6.) where it is ſpoken of as an Hive, Seira, or the Hive of Venus.

Ὑμνεομεν Σειρην πολυωνυμον Αφρογενειας,
Και πηγην μεγαλην βασιληϊον, ἡς απο παντες
Αθαναῖοι, πλεροεντες, ανεβλασησαν Ερωτες.

Some interpret σειρα, *a chain*; and many of the ancients allude to this hiſtory under a myſterious notion of a chain. But the context in theſe verſes ſhews that it cannot be underſtood ſo here. Seira, among other interpretations, ſignified Melitta, *a bee*, alſo *an hive*, or *houſe of Melitta*. Heſych. Such is the ſenſe of it in this paſſage: and the Ark was thus repreſented in the ancient mythology, as being the receptacle, from whence iſſued that ſwarm, by which the world was peopled. It was therefore truly ſtiled Πηγη, *the fountain, from which the Loves*, Ερωτες (i. e. the Iönim) were again produced; all the ſuppoſed ſons of Eros and Iönah, who had been in a ſtate of death. The Seira is the ſame in purport as Baris, Theba, Cibotus, Aren, Larnax, Bœotus; and hence ſtiled Σειρα πολυωνυμος, or *Seira with many names*. II. 373.

As the Melittæ, and Meliſſæ, were prieſteſſes of Melitta; the Cupſelides of the Cupſelis; ſo doubtleſs were the Seirenes prieſteſſes of the Seira, called Seiren: and all theſe terms related to the Ark. The Σειρηνες were celebrated for their ſongs; becauſe they were of the ſame order as the Meliſſæ, who were greatly famed for their harmony. 379.

The coaſt of Campania, was as much dreaded by mariners, as that of Rhegium, and Sicily. Here the Sirens inhabited, who are repreſented, as the bane of all, who navigated thoſe ſeas. Homer (Od. M.) gives a moſt affecting account:

Σειρηνας

Σειρηνας μεν πρωτον αφιξεαι, αἱ ῥα τε πασας
Ανθρωπους θελγουσιν, ὁτις σφεας εισαφικανει.
Ὁστις αϊδρειη πελασσει, και φθογγον ακουσει
Σειρηνων, τῳ δ' ουτι γυνη, και νηπια τεκνα
Οικαδε νοστησαντι παριστασαι, ουδε γανυσθαι·
Αλλα τε Σειρηνες λιγυρῃ θελγουσιν αοιδῃ,
Ἡμενοι εν λειμωνι· πολυς τ' αμφ' οστεοφιν θις
Ανδρων πυθομενων, περι δε ῥινοι φθινυθουσιν.

They like the Lamii were Cuthite, and Canaanitiſh prieſts. They were much addicted to the cruel cuſtom of enticing ſtrangers into the purlieus of their temples, and then putting them to death: ſo that the ſhores are deſcribed as covered with the bones of men deſtroyed by their artifice;—multorumque oſſibus albos. (Virg. Æn. l. 5. 873.) II. 17. See Temple Rites.

SEMELE,

The ſuppoſed mother of Niobe, was Sama-El, *the token of God.* Semele, Ino and Hermione are different names for the ſame emblem. Her hiſtory, as well as that of Dionuſus, was brought from Ur in Chaldea: whence it was fabled that he was born in fire; and that Semele was conſumed in the ſame element. It is moreover ſaid of her, that ſhe was confined in the ſhades below; but recalled to light by Dionuſus. This circumſtance is alluded to in the Orphic hymn (H. 43.) to Semele.

Τιμας τευξαμενη παρ' αγαυης Περσεφονειης
Εν θνητοισι βροτοισι—— II. 311.

SEMIRAMIS.

The wonderful actions of Ninus and Semiramis may be read in divers hiſtorians, Herodotus, Strabo, Diodorus Siculus, Cteſias, &c. The accounts are inconſiſtent and incredible: and indeed what credit

can be given to the hiſtory of a perſon, Semiramis, the time of whoſe life cannot be aſcertained within 1535 years? for ſo great is the difference of the extremes of the following numbers.

	Years.
According to Syncellus ſhe lived before Chriſt	2177
Patavius makes the term -	2060
Helvicus - -	2248
Euſebius - -	1984
Mr. Jackſon - -	1964
Abp. Uſher - -	1215
Philo Biblius from Sanchoniathon	1200
Herodotus about -	713

The hiſtory of Ninus and Semiramis is in great meaſure founded upon terms, which have been miſconſtrued; and fictions have been invented in conſequence of theſe miſtakes. Under the character of Semiramis we are certainly to underſtand a people called Semarim, a title aſſumed by the ancient Babylonians. They were called Semarim from their inſigne, which was a dove, expreſſed Semaramas. It was uſed as an object of worſhip; and eſteemed the ſame as Rhea, the mother of the gods: Σεμιραμιν και την Ῥεαν καλουμενην παρ' Ασσυριοις. (Chron. Paſch. p. 36.) It was a common mode of expreſſion to call a tribe or family by the name of its founder: and a nation by the head of the line. People are often ſpoken of collectively in the ſingular under ſuch a patronymic. Hence we read in Scripture, that Iſrael abode in tents; that Judah was put to the worſt in battle; &c. When it was ſaid, that the Ninevite performed any great action, it has been aſcribed to a perſon called Ninus, the ſuppoſed founder of Nineveh. But we may be aſſured, that under the character of Ninus, and Ninyas, we are to underſtand the Ninevites; as by Semiramis is meant a people called Samarim: and the

the great actions of theſe two nations are in the hiſtories of theſe perſonages recorded. But writers have rendered the account inconſiſtent, by limiting, what was an hiſtorical ſeries of many ages, to the life of a ſingle perſon.

The Ninevites and Samarim did perform all that is attributed to Semiramis, and Ninus. They did conquer the Medes and Bactrians; and largely extended their dominions. But theſe events were many ages after the foundation of the two kingdoms. They began under Pul of Nineve; and were carried on by Aſſur Adon, Salmanaſſur, Sennacherib, and others of his ſucceſſors. Nineve was at laſt ruined, and the kingdom of Aſſyria was united to that of Babylon. This is probably alluded to in the ſuppoſed marriage of Semiramis and Ninus. Then it was, that the Samarim performed the great works attributed to them. For excluſive of what was done at Babylon (which they built; which was ſaid by Eupolemus to have been built by Belus, and the Giants. Euſeb. Præp. l. 9.) *There are*, ſays Strabo, l. 16. *almoſt over the face of the whole earth, vaſt mounds of earth* (theſe were high altars, on which they ſacrificed to the Sun) *and walls, and ramparts, attributed to Semiramis; and in theſe are ſubterraneous paſſages of communication, and tanks for water, and ſtaircaſes of ſtone. There are alſo vaſt canals to divert the courſe of rivers, and lakes to receive them; together with highways and bridges of a wonderful ſtructure.* They built the famous terraces at Babylon; and thoſe beautiful gardens at Egbatana, after that city had fallen into their hands. To them was owing that cruel device of emaſculating their ſlaves, that their numerous wives, and concubines might be more ſecurely guarded. They found out the art of weaving cotton; which diſcovery has been given to thoſe of their family, who went into Egypt: for there were

Samarim

Samarim here too. The Samarim of Egypt and Babylonia, were of the ſame family, the ſons of Chus. They came and ſettled among the Mizraim, under the name of the Shepherds. H. 99.

Although ſome hiſtorians have repreſented Semiramis as a woman, and a great princeſs who reigned in Babylon: yet others, of better intelligence, have mentioned her as a deity. *She was*, ſays Athenagoras (Legatio. p. 307.) *eſteemed the daughter of Dercetus, and the ſame as the Suria dea*, which was dea Solaris, the ſame both as Rhea, and Dercetus, called alſo Atargatus. Hence many make Rhea, Iſis, Aſtarte, Atargatus and Semiramis, one deity: and Lucian (de Sur. dea) tells us, that they were ſo eſteemed by the Syrians of Hierapolis; and the ſame may be collected from other writers. They were all different ſymbols relating to the ſame object. Semiramis was ſaid to have been changed into a dove; becauſe they found her always depicted and worſhiped under that form. A notion likewiſe prevailed, that ſhe had an unnatural love for a horſe: which aroſe from the ancients not underſtanding their own hieroglyphics. So Europa and Paſiphäe (who was worſhiped in Crete, and Meſſenia) were in love with bulls; Saturn with a mare; Iſis with a fiſh: the Bull, Hippa, and Cetus, being emblems of the ſame purport, and relating to the ſame hiſtory. Of theſe the Dove was particularly held in veneration. διο και τους Ασσυριους την περιστεραν τιμαν ὡς θεαν. Hence it ſeems plain that Semiramis was an emblem; and that the name was a compound of Sama-Ramas, or Ramis. It ſignified the *divine token*, the type of Providence: as a military enſign, it may with ſome latitude be interpreted *the ſtandard of the moſt high*. It conſiſted of the figure of a Dove; which was probably incircled with the Iris, as thoſe two emblems were often repreſented together. All who went under that

that ſtandard, or worſhiped that emblem, were ſtiled Semarim, and Samorim.

One of the gates of Babylon was called the gate of Semiramis; undoubtedly from having the ſacred emblem of Sama Ramis, or the Dove, engraved over it. Probably the lofty obeliſk of Semiramis mentioned by Diodorus (l. 2.) was named from the ſame hieroglyphic. The title Samarim, or Semiramis, did not relate to one perſon, but to many: and it ſeems particularly to have been uſurped by princes. The Cuthites ſettled about Cochin, and Madura, in India; and the great kings of Calecut were ſtiled Samarim even in later times: when thoſe countries were viſited by the Portugueſe and Engliſh.

The image of the Suria dea was richly habited, and upon its head was a golden Dove. What is very remarkable, the image was by the people called Σημηϊον. Lucian takes pains to inform us, that this was not a Græcian, but a Syriac word; a term made uſe of by the natives. He writes in the Ionic dialect: and what he calls Σημηϊον, was by the people expreſſed Sema-Ion, or Sama-Ion, *the token of the Dove*; *the emblem of the Arkite Iönah.*

According to Heſychius, and others, by Semiramis was particularly ſignified a wild pigeon: and there is reaſon to think, that this intelligence was derived from ſome ancient tradition; and that Noah did ſend out of the Ark a Dove of the wild ſpecies, for a tame one would have returned upon the leaſt difficulty, perhaps of choice. A wild one would not, but through neceſſity. Such a return plainly indicated that the earth was not yet habitable; and afforded the intelligence required.

It is ſaid of this ideal perſonage, that ſhe was expoſed among rocks; but delivered, and preſerved by Σιμμα, a Shepherd; and was afterwards married to one Menon: ſhe is likewiſe ſaid to have conſtructed

ſtructed the firſt ſhip. Now Simma is a perſonage made out of Sema, or Sama, *the divine token.* Menon is the deus Lunus, under which type the Ark was reverenced in many regions: and as it was the firſt ſhip conſtructed, with which the hiſtory of the Dove was cloſely connected, they have given to Semiramis the merit of building it. 305.

SESOSTRIS.

Among the Writers, who have written concerning this extraordinary perſonage, Diodorus Siculus is the moſt uniform and full: ſee his firſt book. The detail given of him is very plain and preciſe; and we proceed very regularly and minutely in a geographical ſeries from one conqueſt to another; ſo that the ſtory is rendered in ſome degree plauſible. But we may learn from Diodorus himſelf, that little credit is to be paid to this narration, after all the pains he may have taken to win upon our credulity. He ingenuouſly owns, that not only the Græcian writers, but even the prieſts of Egypt, and the bards of the ſame country, varied in the account, which they gave of this hero; and were guilty of great inconſiſtence: and concludes with an ingenuous confeſſion, that little could be obtained that was preciſely true. The hiſtory however of this perſonage has been admitted as credible by the moſt learned writers and chronologiſts; though they cannot determine the æra of his reign within a thouſand years. Notice has been taken under ſeveral articles of the ſuppoſed conquerors of the earth: and among them of the reputed deities of Egypt, under the names of Oſiris, Perſeus, &c. Theſe are ſuppoſed, if they ever exiſted, to have lived in the firſt ages of the world, when Egypt was in its infant ſtate: and Seſoſtris is made one of the number. He is by ſome placed before Orus; and by ſome after. He is alſo repreſented under the different

different names of Sethos, Sethoſis, Seſoothis, Seconthoſis, and Seſoſtris. The author of the Chronicon Paſchale, after relating all his great conqueſts, gives us this further information, that this prince was the firſt of the line of Ham, who reigned in Egypt: in other words, he was the firſt king of the country. Hence it appears, that if ſuch a perſon as Seſoſtris ever exiſted, his reign muſt have been of the earlieſt date.

Oſiris is ſaid to have conquered the whole earth; then Zeus, then Perſeus, then Hercules, all nearly of the ſame degree of antiquity; if we may believe the beſt mythologiſts. Myrina comes in for a ſhare of conqueſt in the time of Orus. After her Thoules ſubdues the whole from the eaſtern ocean, to the great Atlantic: and as if nothing had been performed before, Seſoſtris ſucceeds, and conquers it over again. By comparing the hiſtories of ancient perſonages together, we may perceive that they bear a manifeſt ſimilitude to one another; though they are attributed to different perſons. They contain accounts of great atchievements in the firſt ages: in effecting which theſe ancient heroes are repreſented as traverſing immenſe regions; and carrying their arms to the very limits of the known world. Some of them ſeem to have been of the ſame age; and to have carried on theſe conqueſts at nearly the ſame time: and thoſe, whoſe æra may poſſibly differ, have this in common with the others; that they viſit the ſame countries, march for the moſt part by the ſame rout; and are often joined by the ſame allies, and are followed by the ſame attendants. They are in general eſteemed benefactors, wherever they go; and carry the ſciences with them, as well as their religious rites, in which they inſtruct the natives in different parts of the world. Theſe are certainly noble occurrences; which however could not poſſibly have happened,

as

as they are repreſented. It is not to be ſuppoſed, that any perſon in thoſe early ages, or in any age, could go over ſuch a tract of country; much leſs that he ſhould ſubdue it. It is ſtill more improbable, that ſuch extenſive conqueſts ſhould be ſo immediately repeated; and that they ſhould in ſome inſtances be carried on by different perſons at nearly the ſame time. To ſay the truth, the very perſonages are ideal, and have been formed out of the titles of the Deity: and the hiſtory, with which they are attended, related not to conqueſt, but to peregrinations of another nature; to Colonies, who went abroad, and ſpread themſelves almoſt every where. The Ancients were wont to give to a perſon, what in reality belonged to a people. If we make this ſmall allowance, the ſeveral hiſtories will be found in great meaſure to be true. II. 85.

Seſoſtris is ſaid to have conſtructed a ſhip (Diod. Sic. l. 1.) two hundred and eighty cubits in length. It was of cedar, plated without with gold, and inlaid with ſilver: and it was, when finiſhed, dedicated to Oſiris at Thebes. It is not credible that there ſhould have been a ſhip of this ſize, eſpecially in an inland diſtrict, the moſt remote of any in Egypt. It was certainly a temple, and a ſhrine. The former was framed upon this large ſcale; and it was the latter, on which the gold and ſilver was ſo laviſhly expended; the whole was probably intended in its outlines to be the exact repreſentation of the Ark, in commemoration of which it was certainly built. It was a temple ſacred to Oſiris at Theba; or, to ſay the truth, it was itſelf called Theba: and both the city, ſaid to be one of the moſt ancient in Egypt, as well as the province, was undoubtedly denominated from it. το αρχαιον ἡ Αιγυπτος Θηβαι καλουμενη. (Ariſtot. Meteor. l. 1.) Now Theba, תבה, is the very word uſed for the Ark by the ſacred writer (Gen. vi. 15.)

vi. 15.) ſo that we may be aſſured of the prototype, after which this temple was faſhioned. It was an idolatrous temple; ſaid to have been built by Seſoſtris in honour of Oſiris. The ignorance of the Greeks, in reſpect to ancient titles; and their miſapplication of terms in many inſtances is notorious; eſpecially in their ſuppoſing temples to have been erected by perſons, to whom in reality they were ſacred. Seſoſtris was Oſiris; the ſame as Dionuſus, Menes, and Noah. He is called Seiſithrus by Abydenus, Xixouthros by Beroſus and Apollodorus; and is repreſented by them as a prince, in whoſe time the Deluge happened. He was called Zuth, Xuth, and Zeus: and certainly had divine honours paid to him. 221.

SHEM, SHAMEN, SHAMESH.

Sham, and Shameſh, are terms, which relate to the heavens, and to the Sun, ſimilar to שום, שמים שמש, of the Hebrews. Many places of reputed ſanctity, ſuch as Same, Samos, Samothrace, Samorna, were denominated from it. Philo Biblius (ap. Euſeb. P. E. l. 1.) informs us, that the Syrians, and Canaanites, lifted up their hands to Baal-Samen, the lord of heaven, under which title they honoured the Sun. Epheſus was a place of great ſanctity: its original name was Samorna; which ſeems a compound of Sam-Oran, cœleſtis Sol, fons lucis. We read of Samicon in Elis (Pauſan. l. 5.) with a ſacred cavern; and of a town Samia, which lay above it. The word Σεμνος was a contraction of Semanos, from Sema-On; and properly ſignified divine and celeſtial. Hence Σεμναι Θεαι, Σεμνη Κορα. Ancient Syria was particularly devoted to the worſhip of the Sun, and of the Heavens; and it was by the natives called Shems and Shams: which undoubtedly means the land of Shemeſh, from the worſhip there followed. It retains the name to this

this day. Abulfeda ſuppoſes, that Syria is called Scham, quaſi ſiniſtra. It was called Sham for the ſame reaſon that it was called Syria. Συρος γαρ ὁ Ἡλιος, the ſame as Σειριος. Perſæ Συρη Deum vocant. (Lill. Gerald. Syntag. 1.) Συρια θεα, i. e. dea cœleſtis. Syria is called at this day Souriſtan. Souris from Sehor, Sol, Σειριος of Greece. In Canaan there was a town and temple, called Beth-Shemeſh. What ſome expreſſed Shem and Sham, the Lubim ſeem to have pronounced Zam: hence the capital of Numidia was named Zama, and Zamana, from Shamen, cœleſtis. This we may learn from an inſcription in Reineccius. (Syntag. Claſſ. 6. cxxii.)

JULIO. PROCULO.
PRÆF. URB. PATRONO.
COL. BYZACENÆ. ET. PA
TRONO. COLON. ÆLIÆ.
ZAMANÆ. REGIÆ.

El-Samen was probably the name of the chief temple at Zama: and compriſed the titles of the deity, whom the Numidians worſhiped. El Samen ſignifies deus cœleſtis, or cœlorum: which El Samen was changed by the Romans to Ælia Zamana. From Sam, and Samen, came Summus: and Hercules Summanus; Samabethi, Samanæi, Samonacodoma. I. 64.

SHEPHERDS.

Herodotus (l. 2. c. 109.) mentions determinately, that the knowlege of the heavens, and every thing relating to the diſtribution of time, was imported from Babylonia. As theſe Babylonians, ſons of Urius, manifeſtly came to Greece by the way of Egypt, it appears pretty evident, that they were the ſons of Chus, of the Shepherd race, who ſo

ſo long held the ſovereignty in that kingdom. Hence it is, that throughout the whole mythology of the Græcians there are continual alluſions to Shepherds: a title, which was peculiar to the Auritæ of Egypt. II. 181.

The following further account concerning the Shepherds, is extracted from Mr. BRYANT'S *Obſervations upon the Ancient Hiſtory of Egypt.* p. 140.

We are told by Syncellus (Chronogr. edit. Paris. p. 51.) that Egypt had been in ſubjection to a threefold race of kings; who are termed the Auritæ, the Meſtræi, and the Egyptian. Syncellus places the Auritæ firſt, becauſe he thought they were firſt in time. The Meſtræi were undoubtedly the genuine deſcendants of Mizraim, who firſt gave name to the country: the traces of which are not yet effaced; Al Cahira, and, indeed, the whole of Egypt being called Mezrè at this day. The Auritæ were the Arabian Shepherds, and their kings; who reigned here a conſiderable time, maintaining themſelves by force; till, after many ſtruggles, they were finally expelled by the natives.

After this, there occurs at ſome interval a piece of hiſtory relating to another ſet of people, who were ſojourners in Egypt in the reign of Amenophis. (Joſeph. c. Appion. l. 1. §. 14.) They were in ſubjection to the prince of the country, and treated by him as ſlaves, becauſe they were infected with the leproſy. As they increaſed in numbers to a great amount, he employed them in the ſtone quarries that were on the eaſt ſide of the Nile, in company with ſome of the Egyptians. It is ſaid of this prince, that he longed much to be admitted to the preſence of the gods, as Orus, a former king, had been. But it was told him that his wiſh would never be accompliſhed, till he purged his land of the diſtempered people. He ſent them therefore to the Arabian quarries: and, as they laboured

under great inconveniences in that place, upon a remonſtrance made to him, he granted them for a retreat the city Abaris, where the former Shepherds had reſided, which now lay deſolate.

Joſephus (ibid. §. 26.) again quotes from Manetho; but it is too long to be here tranſcribed. Let it ſuffice that this people "choſe themſelves a "leader; one who was a prieſt of Heliopolis, and "whoſe name was Oſarſiph. He enjoined them "to pay no regard to the gods of the country, nor "to the animals which were held ſacred by the "Egyptians; but to ſacrifice and feed indifferently: and not to have any connections out of "their own community.—In ſhort, this prieſt of "Heliopolis was the founder of their republic, and "their lawgiver: and after he had liſted himſelf "with this body of men, he changed his name to "*Moſes.*"

From hence we learn that there was a twofold race of people, who ſojourned in Egypt: and, however their hiſtory may be in ſome reſpects confuſed, yet much light may be obtained from it. They were each of them eſteemed Shepherds: the firſt were lords and conquerors; the others were ſervants; and had the very city given them to inhabit, which the firſt had evacuated. Theſe latter are manifeſtly a ſeparate and diſtinct people: and though they may have ſome circumſtances blended and miſplaced; yet from the name of their leader and lawgiver, it is plain that they were *Iſraelites*. As to the firſt, they are ſuppoſed to have been Arabians; and are ſaid to have come from the Eaſt; i. e. from a country ſituated eaſtward, in reſpect to that to which they came. They were undoubtedly the Auritæ: and the city they founded was Auris, called by the Græcians Αυαρις, and ſometimes Αβαρις (Avaris and Abaris) by an eaſy and natural inflection. The city Avaris is no other than the city Ur,

Ur, or Aur, אור, which ſignifies light and fire; of which element the Auritæ muſt have been worſhipers, as all the Arabians were. Their chief god was Alorus: ſuppoſed to be the Hephæſtus of the Greeks, and the Mulciber or Vulcan of the Latines, and by ſome eſteemed Bacchus; but anſwering nearly to their Ouranus and Ourania, which were derived from it.

The meaning of Alorus is the god of fire. It is originally a Babyloniſh god and hero. As a god it repreſents the Sun, the ſuppoſed god of light and fire: when it betokens a Man, it ſeems to refer both to Chus and Nimbrod; but more particularly to the latter, who was the firſt monarch upon earth, and the firſt deified hero. The Shepherds were called Auritæ from the chief object of their worſhip; and their kings were ſtiled prieſts of Alorus; according to the Greeks, the prieſts of Vulcan; which title often occurs in the ancient annals of Egypt. Hence we may infer that they came from Babylonia, which lay due eaſt from Egypt, and which was the original ſeat of the genuine Arabians, and the true ſource whence their religion flowed. The two principal cities of that country were Ur, or, as it is otherwiſe written, Aur, and Babylon. In memory of which they built two of the ſame name in Egypt. The place of reſidence, where their kings held their courts, was Memphis: but the provinces, of which they were particularly ſeiſed, where Phaccuſa and Heliopolis. In all theſe places they introduced the Tzeba Schamaim, or Zabian worſhip, together with the worſhip of fire. Hence we learn from Herodotus, that Vulcan was particularly honoured at Heliopolis and Memphis. Both theſe places they are ſaid to have built: and to the latter they gave the name of Ain Shems, or Shemiſh, i. e. *the fountain of the Sun*; which the Egyptians ſeem to have pronounced On, and

ſometimes Aven. The temple was called Beth-ſhemeſh: and they are both frequently alluded to by the prophets, and ſacred writers, together with the neighbouring province Bubaſtus. (Ezek. xxx. 17. Jerem. xliii. 13.) Theſe names given to the places, and the worſhip introduced there, beſpeak them of Arabian original: and Pliny tells us (Nat. H. l. 6. c. 29.) that Juba in his hiſtory particularly maintained that Heliopolis was built by Arabians. And Diodorus (l. 1.) alludes to the ſame circumſtance, when he ſays, that Uchoreus, or the prince Orus, was the founder of Memphis. For Orus is a name of Chaldean original; by which their chief deity was ſignified: as well as ſome of their kings, who aſſumed the name to themſelves, or had it beſtowed upon them by their ſubjects. The worſhip of Orus was brought into Egypt by the Arabians, and ſuperadded to the religion of the country. And as the Græcians called the city Aur in Egypt Avaris and Aouaris; ſo they liquidated and changed the name of Orus, whom they called Aoueris, by the ſame inflexion: whoſe hiſtory is epitomized in Plutarch de Iſid. et Os. Where the reading Αρουηρις ſhould be corrected.

The Greeks and Romans called theſe people Arabians: but their true name was Cuſhan or Cuſeans; the ſame which they gave to the province where they ſettled. This is evident from the etymology of Phaccuſa, which is compounded of פחת ברשז, Phacat Cuſan, or the canal of Cuſhan: being called from the canal that it was bounded by, as many places in Egypt were. Cuſh and Cuſhan in Scripture almoſt always relate to Arabia.

Theſe ſtrangers therefore who ſettled in Egypt were no other than the Cuſeans; and have been ſtiled Arabian Shepherds: for all the primitive Arabians were *Nomades* or Shepherds.

We

We are informed by Manetho, that the Shepherds who came firſt into Egypt were called Ὑκσως, Hycſos; the firſt ſyllable, in the ſacred dialect, ſignifying a lord or prince; and the latter, in the national common tongue, a Shepherd. This is not ſatisfactory; though taken, as Joſephus aſſures us, from Manetho. There are few inſtances of words compounded from two different languages. Beſides, the etymology was probably to be looked for in the language of the people who were called ſo. Euſebius (Pr. Ev. l. 10. c. 13.) has given us this title ſomewhat different, and deduces it from one language only: εκαλειτο δε το συμπαν αυτων εθνος Ὑκσσως· τουτο δε εστι, βασιλεις ποιμενες. το γαρ ΥΚ, καθ' ἱεραν γλωσσαν, βασιλεα σημαινει· το δε ΟΥΣΣΩΣ, ποιμην εστι. Euſebius ſeems to have taken ſome pains, to give us a more genuine reading than that which is found in Joſephus: and from the light which he affords us, we may poſſibly arrive at the true meaning of the word, though contrary to his determination. The Græcians were very unfortunate in their etymologies; and bad copiers of every thing from the Orientals: ſo much ſo, that there is ſcarce an inſtance of their repreſenting things truly. Manetho his ſelf was an Egyptian greciſed: and the miſtake may be originally in him; as he was as little acquainted with the ſacred language as a foreigner; the language being in his time loſt. The Cuſeans were certainly Shepherds, and were generally termed ſo by the Egyptians. But this muſt not be eſteemed their gentile name: for they were denominated from their country, and diſtinguiſhed by the name of their fathers. The name was Cuſh and Cuſhan; which the Greeks expreſſed by Χους and Χουσος. This Euſebius has preſerved; but has not tranſmitted the name entirely pure. Uc or Ouc certainly ſignifies lord or prince, ſomething great or noble. It is a Babyloniſh word; and was adopted by the

Egyptians, and occurs often in the name of their kings. The original which Joſephus copied was Ὑκκους, or with the Greek termination, Ὑκκουσος; i. e. the great Cuſh, or lord Cuſean. It is true, Ὑκκουσος, or as it had better be written, Ὑκχουσος, relates to a people who were Shepherds; but that profeſſion is not neceſſarily nor originally included in the name. Joſephus having ſaid that Σως ſignified a ſhepherd, induced Euſebius to retain it, and to write the word Ὑκκουσως; a miſtake that is eaſily remedied. The term then Ὑκκουσως, which ſhould have been Ὑκχουσσος or Ουκχουσσος, ſignifies the lord Cuſean: and it might eaſily have been miſtaken for a Shepherd. For, as the Egyptians hated the memory of the ſons of Chus, who were of that profeſſion; it was natural for them to call every Shepherd a Cuſean: ſo that a Cuſean and a Shepherd might have been taken for ſynonymous terms: but the true meaning is as I have repreſented it.

SIGMA, or S.

This letter was often prefixed to words. E. g. ὕλη was by the Latines rendered *ſylva*; ἑπτα, *ſeptem*; ἑρπω, *ſerpo*; and from ἁλς, ἁλος of Greece was formed *ſal*, and *ſalum*. The river Indus was often called Sindus; Ur of Chaldæa was ſtyled Sur, Σουρ; the Elli, prieſts of the Sun at Dodona, were called Selli; the Alpes Cottiæ are by Procopius ſtyled Σκουλιαι; and Lycophron (v. 1361.) ſpeaking of the Alps in general, inſtead of Αλπια ορη, calls them Σαλπια.

This letter is uſed by the Welſh as an aſpirate; and it has undoubtedly been introduced by many nations for the ſame purpoſe. III. 146. n.

SILENUS.

This name, however varied by the Græcians, was originally the maſculine of Selene. The Roman

man poets deſcribe him merely as a beſtial drunken vagrant, ſupported by a ſavage crew of Sileni and Satyrs. But the ancient mythologiſts held him in a different eſtimation. It is ſaid of him, that he had three ſons, who are ſtiled by Catullus Nuſigenæ (Pel. et Thetis. v. 253.) He is repreſented as a man of the earth (Nonnus. l. 29.) who came into life, αὐτολοχευτος, by his own means, without the aſſiſtance of his parent. He was eſteemed, like Proteus and Nereus, a great prophet; one, who tranſmitted an hiſtory of the world, and its origin. He is alſo ſaid to have diſcourſed with Midas of Phrygia about another world. (Tertullian adver. Hermog.) Theopompus (Ælian. V. H. l. 3. c. 18.) deſcribed him as a Dæmon; one who was inferior to the Deity; but ſuperior to man, and exempted from the common condition of mortality. In ſhort, Silenus and Dionuſus were the ſame. II. 450.

SIN NOO. SIN NUM.

As the hiſtory of China is ſuppoſed to extend upwards to an amazing height; it may be worth while to conſider the firſt æras in the Chineſe annals, as they are repreſented in the writings of Japan. For the Japaneſe have preſerved hiſtories of China. Such a compariſon, which has not hitherto been made, may lead to the diſcovery of ſome important truths.

In the hiſtories of this country, the firſt monarch of China is named Foki (v. Kæmpfer. l. 2. p. 145, &c.) the ſame, whom the Chineſe call Fohi, and place at the head of their liſt. This prince had, according to ſome the body, according to others the head, of a ſerpent. If we may believe the Japaneſe hiſtorians, he began his reign above twenty-one thouſand years before Chriſt. The ſecond Chineſe emperor was Sin Noo; by the people

of China called Sin Num: and many begin the chronology of the country with him. He is ſuppoſed to have lived about three thouſand years before Chriſt: conſequently there is an interval of near eighteen thouſand years between the firſt emperor and the ſecond: a circumſtance not to be credited. The third, who immediately ſucceeded to Sin Noo, was Hoam Ti.

In this account we may, I think, perceive, that the Chineſe have acted like the people of Greece, and other regions. The hiſtories, which were imported, they have prefixed to the annals of their nation; and adopted the firſt perſonages of antiquity, and made them monarchs in their own country. Whom can we ſuppoſe Fohi, with the head of a ſerpent, to have been, but the great founder of all kingdoms, the Father of mankind? They have placed him at an immenſe diſtance, not knowing his true æra. And I think, we may be aſſured, that under the character of Sin Num, and Sin Noo, we have the hiſtory of Noah: and Hoam Ti was no other than Ham.

[Sin Num, or Sin Noum, is very ſimilar to Noamus; by which name the Patriarch was ſometimes called. Num in ſome degree correſponds with the Nun of Irenæus, and Epiphanius; who is alſo mentioned by Lilius Gyraldus. Fuit etiam Nun, quem ad Jaadal Baoth natum prodiderunt. Synt. 1. p. 72.]

According to Kæmpfer Sin Noo was of exactly the ſame character as Serapis of Egypt. *He was an huſbandman, and taught mankind agriculture; and thoſe arts, which relate to the immediate ſupport of life. He alſo diſcovered the virtues of many plants: and he was repreſented with the head of an ox; and ſometimes only with two horns. His picture is held in high eſteem by the Chineſe.* Such is the hiſtory of this ſuppoſed monarch, according to Kæmpfer: and

and he might well think, that in Sin Noo he ſaw the character of Serapis; for this perſonage was no other than * Sar-Apis, the great Father of mankind; the ſame as Men-Neuas of Egypt; the ſame alſo as Dionuſus, and Oſiris. By Du Halde (V. 1. p. 272. 8vo.) He is called Ching Nong, and made the next monarch after Fohi.

The Chineſe accounts afford the ſame hiſtory, as has been given above. They mention him *as a perſon very knowing in agriculture, who firſt made the earth ſupply the wants of his people. He invented the neceſſary implements of huſbandry; and taught mankind to ſow five ſorts of grain. From hence he was called Chin-Nong, the Divine huſbandman.* Whether the etymology be true I much doubt: the hiſtory however is very curious, and correſponds with the Japaneſe account in all the principal articles.

As the family of Noah conſiſted of eight perſons incluſive, there have been writers, who have placed ſome of them in ſucceſſion; and ſuppoſed, that there were three or four perſons, who reigned between Sin Noo, and Hoam. But Du Halde ſays, that in the true hiſtories of the country the three firſt monarchs were Fohi, Chin Nong, and Hoam, whom he ſtyles Hoang Ti. To theſe, he ſays, the arts and ſciences owe their invention and progreſs. Thus we find, that thoſe, who were heads of families, have been raiſed to be princes: and their names have been prefixed to the liſt of kings; and their hiſtory ſuperadded to the annals of the country. It is further obſervable, in the accounts given of theſe ſuppoſed kings, that their term of life, for the firſt five or ſix generations, correſponds with that of the Patriarchs after the flood; and

* This was the true name of the Deity. Sar-Apis ſignifies Dominus, vel Magnus Pater; alſo Pater Taurinus.

decreaſes

decreaſes in much the ſame proportion. III. 582. v. *China*.

SOCRATES.

The Græcians tell us, that the Egyptians ſtiled Hermes *a dog*; but they ſeem to have been aware, that they were guilty of an undue repreſentation. Hence Plutarch (Is. et Os.) tries to ſoften what is mentioned, by ſaying, ου γαρ κυριως τον Ερμην ΚΥΝΑ λεγουσιν (οι Αιγυπτιοι): by which this learned writer would inſinuate, that it was not ſo much the name of a dog, as the qualities of that animal, to which the Egyptians alluded. But the truth is, that the Egyptians neither beſtowed it nominally; nor alluded to it in any degree. The title, which they gave to Hermes, was the ſame, that they beſtowed upon Hercules: they expreſſed it Cahen, and Cohen; and it was very properly repreſented by the Greek term Χων, *Chon*.

It is ſaid of Socrates, that he ſometimes made uſe of an uncommon oath, μα τον κυνα, και την χηνα, *by the dog and the gooſe*: which at firſt does not ſeem conſiſtent with the gravity of his character. But we are informed by Porphyry (de Abſtinentia. l. 3.) that this was not done by way of ridicule: for Socrates eſteemed it a very ſerious and religious mode of atteſtation; and under theſe terms made a ſolemn appeal to the ſon of Zeus. The purport of the words is obvious: and whatever hidden meaning there may have been, the oath was made ridiculous by the abſurdity of the terms. Beſides, what poſſible connection could there have ſubſiſted between a dog and a deity; a gooſe and the ſon of Jove? There was certainly none: yet Socrates, like the reſt of his fraternity, having an antipathy to foreign terms, choſe to repreſent his ideas through this falſe medium; by which means the very eſſence of his invocation was loſt. The ſon of Zeus,

Zeus, to whom he appealed, was the Egyptian Cahen; but this ſacred title was idly changed to κυνα και χηνα, *a dog and a gooſe*, from a ſimilitude in ſound. That he referred to the Egyptian deity is manifeſt from Plato, (in Georgia,) who acknowledges, that he ſwore, μα τον κυνα τον Αιγυπτιων θεον. By which we are to underſtand a Cahen of Egypt. Porphyry (l. 3.) expreſsly ſays, that it was the god Hermes the ſon of Zeus and Maia: καλα τον του Διος και Μαιας παιδα εποιειτο τον ὁρκον. I. 344.

SOL,

The Sun. From hence the prieſts of the Sun were called Soli and Solimi in Cilicia, Selli in Epirus, Salii at Rome, all originally prieſts of Fire. As ſuch they are deſcribed by Virgil:

Tum Salii ad cantus incenſa altaria circum.

In like manner the Silaceni of the Babylonians were worſhipers of the ſame deity, and given to the rites of Fire, which accompanied the worſhip of the Sun.

The chief city of Silacena was Sile or Sele, where were eruptions of fire. Sele is the place or city of the Sun. Whenever therefore Sal, or Sel, or the ſame reverſed, occur in the compoſition of any place's name, we may be pretty certain that the place is remarkable either for its rites or ſituation. I. 32.

SONCHIN

Signifies a prieſt of the Sun: for Son, San, Zan, are of the ſame ſignification; and Son-Chin is Ζανος ἱερευς. Proclus ſays, that it was the title of the prieſts; and particularly of him, who preſided in the college of Neith at Saïs. I. 45.

ΣΠΑΡΤΟΙ.

The Cadmians, and people of other colonies, who came into Greece, were called Σπαρτοι. The natives of Bœotia had this appellation. Lacedæmon was peculiarly called Sparta. Traditions of this ſort prevailed in Attica, and at Colchis: and a notion prevailed, that the people in thoſe parts took their riſe from ſomething which was *ſown*. Hence the twofold perſonage Cecrops is ſaid to have originally ſprung from the teeth of a ſerpent ſcattered in the ground. The term Sparti was foreign to Greece, and manifeſtly imported. Timagoras (Steph. Byz.) informs us, that Sparta received its name from people, who had *wandered* from their own country, and who ſettled here.

They were denominated Sparti from an ancient word analogous to Parad of the Hebrews, and Σπαρατλω of the later Greeks; by which was ſignified, *to part*, *ſever*, and *diſperſe*. (hence *partior*, *diſpertior*, *partitio*.) Their ſeparation and flight from Babel was continually commemorated under the notion of the flight of Bacchus, and Oſiris, and the ſcattering abroad of their limbs. Androtion (ap. Sch. in Lycoph. v. 1206.) ſpeaks of the Sparti as Σποραδες; by which term he does not mean people *ſown:* but the purport of his words is, that *Cadmus came to Thebes with ſome people of the Diſperſion*. As to thoſe, who gave name to Sparta, Euſtathius (in Hom. Il. B.) tells us τους πρωτους συμφικησαντας την πολιν Λελεγας ΔΙΕΣΠΑΡΜΕΝΟΥΣ εις ταυτην συνελθειν. In their hiſtory we have continual alluſions to the Flood; and to their diſſipation afterwards. Hence Lycophron (v. 1206.) ſtyles them natives of Thebes. Ωγυγου Σπαρτος λεως; (Og, Ogus, and Ogugus, ſignify the ſea, or ocean. From Ogua came Aqua, *water*.) And Æſchylus (Sept. ad Th. v. 418.)

Σπαρτων

Σπαρτων δ' απ' ανδρων, ων Αρης εφεισατο.

They were the ſame as the Titanians: hence the Cecropians, who came into Attica, were ſtiled Γηγενεις (which was a title of the Titans); and their country Titanis.

The great object of the Cuthites in erecting the tower of Babel was, that they might not be diſperſed. (Gen. xi. 4.) They were however wonderfully diſſipated: and this circumſtance of their diſperſion is to be found commemorated in all their hiſtories.

Perſeus, Cadmus, and other leaders of colonies, were ſtyled Αληται, or *wanderers*. οι και Αληται και Τιτανες καλουνται. (Sanchon. ap. Euſeb. P. E. l. 1. c. 10.) Pindar (Olymp. Od. 13. v. 17.) calls the Corinthians the children of the Aletæ. By the Gentile accounts given of this people, it appears, that they were not only exiled, and diſperſed; but alſo doomed to wander for ages, before they could get a place of reſt. This is the hiſtory given of the Leleges, and Pelaſgi, and other wandring tribes. Orpheus, in the Argonautica, v. 98, &c. gives an account to Jaſon of his peregrinations; and that at laſt he had obtained a ſettlement, in the room of that which he had loſt. As by Aletes (mentioned by the Scholiaſt in Pind. ſup. citat. as the leader of the colony) we are not to underſtand a perſon, but the coloniſts themſelves who founded Corinth: ſo here, under the character of Orpheus, we are to underſtand thoſe of the Orphitæ who ſettled in Thrace. Saturnus, ex Creta fugiens, in Italia a Spartanis abſconditur. (Jul. Firmicus, p. 27.) By this flight was ſignified the diſperſion of a people, called Saturnians; who, after many wanderings, ſettled in that country, and introduced there the rites of this god. The Titans, or Giants, were Aletæ: and Athenagoras (p. 303.) goes ſo far as

to

to ſay, that even after their death they had no reſt: των Γιγαντων ψυχαι, οι περι τον κοσμον εισι πλανωμενοι Δαιμονες.

The Sparti were ſuppoſed to be Heliadæ, or offſpring of the Sun: and at the ſame time Ophitæ, worſhiping that deity under the figure of a ſerpent. They called the Sun, Zan, San, and Shan. Now Shan, שן, ſignified alſo *a tooth*. Hence the Græcians, inſtead of ſaying, that the Sparti had their origin from the Serpent deity the Sun, made them take their riſe from the teeth of a ſerpent. And as they were Sporades, by which term is meant any thing, that is either ſcattered abroad, or ſowed in the ground; they took it in the latter ſenſe; and ſuppoſed, that theſe teeth had been ſowed in the earth, and produced an army of men. III. 409.

SPARTO-HEBRÆI.

Ιουδαια· Αλεξανδρος ὁ Πολυιστωρ απο παιδων Σεμιραμιδος, Ιουδα και Ιδουμαια· ὡς δε Κλαυδιος Ιολαος απο Ιουδαιου Σπαρτωνος, εκ Θηβης μετα Διονυσου στρατευοντος. Steph. Byz.

In the firſt part of the above, we find that the children of Edom and Judah are repreſented as the ſons of Semiramis. This at firſt may appear foreign to the truth; yet, it is very conſonant to the hiſtory of thoſe nations. For their forefathers were natives of Chaldea, and Babylonia: and Abraham came from thence to Canaan. Hence they might eaſily by the eaſtern nations be looked upon as of the race of the Semarim, or Babylonians. In conſequence of which their poſterity are by this writer ſtyled the ſons of Semiramis. According to Cl. Iölaus they were deſcended from Judæus Sparton. By this is meant, that they were of the family ſtyled Sparti; from the people, who were diſperſed. This naturally follows from their being eſteemed of the line of the Semarim: and

and we have reaſon to think, that there is great truth in this hiſtory. For though Terah and Abraham, who reſided in Chaldea, were not of that number; yet we may infer, that many of the ſons of Heber were. For they muſt have been pretty numerous at this time; and ſeem to have been all idolaters; and to have reſided upon forbidden ground in the vicinity of Babel.

It is added, that *Judæus Sparton went with Dionuſus from Thebes, and attended him in his warlike expeditions.* It is to be obſerved, that thoſe nations, who preſerved any traditions of their forefathers having been preſerved in the Deluge, came in proceſs of time to think, that the hiſtory related to their family alone: at leaſt they confined it to thoſe, who had the beſt memorials of that event. Among theſe were the people of Judea, who were eſteemed a branch of the Semarim. Hence it is mentioned as peculiarly characteriſtic, that Sparton, by whom is meant the head of the family, which was diſperſed, came with Dionuſus, εκ Θηβης; by which is meant, not from Thebes, but *out of the Ark:* and it is added, that he attended him in his wars. Theſe are two hiſtories; and ſhould be accordingly diſtinguiſhed. The Græcians continually confounded Dionuſus and Bacchus, and often ſpeak of them as one perſon. But they were two diſtinct characters: and the firſt of theſe hiſtories belongs to the one, and the ſecond to the other. The coming out (εκ Θηβης) *from the Ark* relates to Dionuſus: the warlike expedition to Bacchus, and to his ſons the Cuthites.

[Note. Dionuſus was the Patriarch, the head of all. By Bacchus is ſometimes meant Zeus Pachus, ſtyled Πηχος by the Ionian writers, who was Chus. At other times, the title relates to Nimrod, who, as Bochart very truly ſuppoſes, was named Bar-Chus, the

the ſon of Chus. The names of two perſonages, from ſimilitude, have been blended into one.]

As to the Hebrews, and Iſraelites, whom C. Iölaus deduces from Judæus Sparton, they were, according to the Scriptural account, the ſons of Heber. This name is by interpretation περαίης, *one who paſſes over.* The names of the Patriarchs were moſt of them prophetically given; and had a reference to ſome future contingency. The name Ham, or Cham, was prognoſtic both of the worſhip, and complexion of his poſterity: and thus Heber had a name given him, which ſignified περαίης, and was prophetic. Abraham was the ſixth in deſcent from Heber, on which account the ſons of Heber muſt have been very numerous in his time. Yet many have imagined that the name of Abraham was a compound of Aber, *to paſs over:* than which notion there can be nothing more idle. It is notorious, that Abraham is called the Hebrew; which would be unneceſſary, and redundant, if his original name had that ſignification. He is not ſtyled Heber, but like his poſterity, an Hebrew. This ſhews, that he did not give, but receive the name. It was a patronymic: a name, by which his fathers had before him been diſtinguiſhed. The authors of the Greek verſion are therefore guilty of a miſtake by tranſlating it περαίης, inſtead of Ἑβραιος. (Gen. xiv. 15.) For they introduce it as referring to an uncertain piece of hiſtory, about the *paſſage of a river*; when it is in reality an *hereditary* title.

As to thoſe, who have imagined that the name of Abraham is a compound of Aber, *to paſs*; their notion is founded upon a notorious miſtake in etymology. The Patriarch had two names, which were both given prophetically, and were of high conſequence; relating to great events, which in the fulneſs of time were to be accompliſhed. He was called both Abram (Ab-Ram) and Abraham; which names

names are ſaid to ſignify *Pater illuſtris*, and *Pater multitudinis*. They were both given before he had a child, and when there was little proſpect of his having ſuch a progeny.

The perſon alluded to under the name of Περαίης was Heber: he was the father of the Hebrews; and they are ſpoken of as his poſterity by Moſes. (Numb. xxiv. 24. Gen. x. 25.) The name of Heber, like the names of moſt of the Patriarchs, was prophetically given; and it did not relate to the paſſing of a river, but to a treſpaſs of his poſterity. They *paſſed* over from the ſtock of their fathers; and dwelt upon forbidden ground, among the ſons of Ham, and Chus, in Shinar, and Chaldea, where they ſerved other gods. Doubtleſs the true meaning of the name Heber, was not ſo much περαίης, *the paſſer over*, as παραβαίης, *the tranſgreſſor*; and related to this apoſtaſy of his family.

They were the deſcendants of Shem; but reſided among the enemies of the truth, to whom they had gone over. From this land Abraham was called; and brought with him his father Terah, and others of his family, who reſided afterwards at Haran. (See Joſhua xxiv. 2.) As they had reſided ſo long in a foreign land, the ſacred writer ſeems to have been apprehenſive, that their true line might one day be miſtaken; and that they might be adjudged to a wrong family. Hence he ſtrongly inculcates, that Shem was *the father of all the children of Heber*. (Gen. x. 21.) Nor was this caution unneceſſary; as we may perceive from their being ſtyled the ſons of the Semarim, and of the Chaldeans. The word Σπαρίων therefore ſhould not be repreſented as a proper name; for by Σπαρίων is meant Σποράδων; and by the hiſtory we are to underſtand, that they were reputed of the family of thoſe perſons, who were of old *diſperſed* abroad. III. 416.

SPHERE.

The Egyptians made the hiſtory of the celebrated Ogdoas the chief ſubject of the Sphere. This will appear very manifeſt in their ſymbolical repreſentation of their ſolar ſyſtem; of which Martianus Capella (Satyric. l. 2.) has tranſmitted to us a very curious ſpecimen. Ibi (in ſyſtemate ſolari) quandam navem totius naturæ curſibus diverſa cupiditate moderantem, cunctâque flammarum congeſtione pleniſſimam, et beatis circumactam mercibus conſpicimus: cui nautæ *ſeptem, germani tamen ſuique ſimiles*, præſidebant. In eadem vero rate fons quidam lucis æthereæ, arcaniſque fluoribus manans, in totius mundi lumina fundebatur. Thus we find that they eſteemed the Ark an emblem of the ſyſtem of the heavens. And when they began to diſtinguiſh the ſtars in the firmament, and to reduce them to particular conſtellations; there is reaſon to think, that moſt of the aſteriſms were formed with the like reference. For although the delineations of the Sphere have by the Greeks, through whom we receive them, been greatly abuſed; yet there ſtill remains ſufficient evidence to ſhew that ſuch reference ſubſiſted. The watery ſign Aquarius, and the great effuſion of that element, as it is depicted in the Sphere, undoubtedly related to this hiſtory. Some ſaid, that the perſon meant in the character of Aquarius was Ganymede. Hegeſionax (Hygin. Poet. Aſtron. c. 29.) maintained that it was Deucalion, and related to the Deluge. Eubulus autem Cecropem demonſtrat eſſe; antiquitatem generis demonſtrans, et oſtendens, antequam vinum traditum ſit hominibus, aqua in ſacrificiis deorum uſos eſſe: et *ante* Cecropem regnaſſe, quam vinum ſit inventum. The reader may here judge, whether Cecrops, the celebrated king of Attica, who lived before the

plantation of the vine, and was figured under the character of Aquarius, like Deucalion, be any other than Deucalion himſelf, the Noah of the Eaſt.

Noah was repreſented, as we may infer from Beroſus (Euſeb. Chron. p. 6.) under the ſemblance of a fiſh by the Babylonians: and thoſe repreſentations of fiſhes in the ſphere probably related to him and his ſons. The reaſons given for their being placed there were, that Venus, when ſhe fled from Typhon, took the form of a fiſh; and that the fiſh, ſtiled Notius, ſaved Iſis in great extremity; pro quo beneficio ſimulacrum Piſcis et *ejus filiorum*, inter aſtra conſtituit. By this we may perceive, that Hyginus ſpeaks of theſe aſteriſms as repreſentations of perſons: and he mentions from Eratoſthenes, that the fiſh Notius was the father of mankind; ex eo piſce natos homines. II. 234.

STREAMS.

All ſalutary ones were conſecrated to the Sun. There were ſome waters of this nature near Carthage, which were named Aquæ Perſianæ. They were ſo named from Perez, the Sun, to whom they were ſacred. II. 66. n.

SUN.

The deity which the ſons of Ham originally worſhiped, was the Sun. But they ſoon conferred his titles upon ſome of their anceſtors: whence aroſe a mixed worſhip. They particularly deified the great Patriarch, who was the head of their line; and worſhiped him as the fountain of Light; making the Sun only an emblem of his influence and power. I. 2.

The Sun in the Perſic language is Hama. 3. n. He was worſhiped all over Syria; and one large province was hence named Cureſta, and Cureſtica, from Κυρ Ἔσος, Sol Heſtius. I. 229.

The worſhip of the Sun was once almoſt univerſal. Examples may be found even in the great Pacific ocean, among thoſe nations, with whom we have ſo lately opened a communication. We are accordingly told by one of thoſe, who were ſent to make diſcoveries in the Southern parts of the globe; that in an iſland, called Eaſter iſland by the Dutch, lat. 27° S. long. from London 106° 30″ W. were found Indians of a religious caſt, who worſhiped the Sun. They proſtrated themſelves before two immenſe ſtones, one of which was flat, and very broad; the other was erect, about ten feet high, and ſeven fathoms round. It was carved at the top with a man's head, and a garland; which was of moſaic, or inlaid work, and not ill performed. The name of one ſtone was Dago; of the other Taurico. II. 442.

T.

TANTALUS.

Some ſay, that he was ſet up to his chin in water, with every kind of fruit within reach: yet hungry and thirſty as he was, he could never attain to what he wanted. But from what is ſaid by Pindar (Iſthm. Ode 8.) Alcæus, Alcman (Sch. in Pind. Olym. Ode 1. p. 8.) and other writers, his puniſhment conſiſted in having a ſtone hanging over his head; which kept him in perpetual fear. What is called

called λιθος, was doubtleſs originally Petros; which has been miſinterpreted *a ſtone*. Tantalus is termed by Euripides ακολαςος την γλωσσαν, a man of an ungovernable tongue: and his hiſtory at bottom relates to a perſon, who revealed the myſteries, in which he had been initiated. The Scholiaſt upon Lycophron (v. 152.) deſcribes him in this light; and mentions him as a prieſt, who out of good nature divulged ſome ſecrets of his cloiſter; and was upon that account ejected from the ſociety. The myſteries, which he revealed, were thoſe of Oſiris, the Sun: the Petor, and Petora of Egypt. He never afterwards could behold the Sun in its meridian, but it put him in mind of his crime: and he was afraid that the vengeance of the god would overwhelm him. This deity, the Petor, and Petora of the Amonians, being by the later Greeks expreſſed Petros, and Petra, gave riſe to the fable about the ſtone of Tantalus. To this ſolution the ſame Scholiaſt upon Pindar bears witneſs, by informing us, that the Sun was of old called *a ſtone:* and that ſome writers underſtood the ſtory of Tantalus in this light: intimating that it was the Sun, which hung over his head to his perpetual terror. I. 292.

TAPH, TŪPH, TAPHOS, TOPH,

Names among the Amonians, by which they called their λοφοι, or high places. Lower Egypt being a flat, and annually overflowed, the natives were forced to raiſe the ſoil, on which they built their principal edifices, in order to ſecure them from the inundation: and many of their ſacred towers were erected upon conical mounds of earth. But there were often hills of the ſame form conſtructed for religious purpoſes, upon which there was no building. Theſe were very common in Egypt. Hence we read of Taphanis, or Taph-Hanes,

Taph-Oſiris, &c. all of this country. In other parts were Taphiouſa, Tape, Taphura, Tapori, Taphus, Taphoſus, Taphitis. All theſe names relate to high altars, upon which they uſed oftentimes to offer human ſacrifices. Typhon was one; a compound of Tuph-On, which ſignifies the hill or altar of the Sun. Tophet, where the Iſraelites made children paſs through fire to Moloch, was a mount of this form. (2 Kings, xxiii. 10. 2 Chron. xxviii. 3. See Jerem. vii. 31. xix. 5.) There was a mount named Tophel (Toph-El) near Paran upon the Red Sea. (Deut. i. 1.) Theſe cruel operations were generally performed upon mounts of this ſort; which from their conical figure were named Tuph, and Tupha.

It ſeems to have been a name current in many countries. The high Perſian bonnet had the ſame name from its ſhape: and Bede (Hiſt. Angliæ. l. 2. c. 16.) mentions a particular kind of ſtandard in his time; which was made of plumes in a globular ſhape, and called in like manner, Tupha. Philo Judæus (de legibus ſpecial.) ſays, that the calf, worſhiped by the Iſraelites, was exhibited after the model of an Egyptian Tuphos; Αιγυπτιακου μιμημα Τυφου. This ſeems not to have been a Græcian word (for *fumus* or *faſtus*, will not here make ſenſe) but the name of a ſacred orbicular mount, analogous to the Touphas in Perſis.

The Amonians, when they ſettled in Greece, raiſed many of theſe Tupha, or Tapha in different parts. Theſe, beſide their original name, were ſtill farther denominated from ſome title of the deity, to whoſe honour they were erected. But as it was uſual in ancient times to bury perſons of diſtinction under heaps of earth formed in this faſhion; theſe Tapha came to ſignify tombs: and almoſt all the ſacred mounds, raiſed for religious purpoſes, were looked upon as monuments of deceaſed

ceaſed heroes. Hence Taph-Oſiris was rendered ταφος, or the burying place of Oſiris: and as there were many ſuch places in Egypt and Arabia, ſacred to Oſiris and Dionuſus, they were all by the Greeks eſteemed places of Sepulture. Through this miſtake many different nations had the honour attributed to them of theſe deities being interred in their country. The *tumulus* of the Latines was miſtaken in the ſame manner. It was originally a ſacred hillock; and was often raiſed before temples, as an altar; ſuch as before deſcribed. It is repreſented in this light by Virgil. (Æn. L. 2.)

Eſt urbe egreſſis tumulus, templumque vetuſtum
Deſertæ Cerevis; juxtaque antiqua cupreſſus.

In proceſs of time the word *tumulus* was generally looked upon as a tomb; and *tumulo* ſignified *to bury*. The Greeks ſpeak of numberleſs ſepulchral monuments, which they have thus miſinterpreted.

It does not ſeem credible, however blind idolatry may have been, that people ſhould enſhrine perſons as immortal, where they had the plaineſt evidences of their mortality. If divine honours were paid, they were the effects of time, and conferred at ſome diſtance; not upon the ſpot, at the veſtibule of the charnel houſe. Beſides it is evident, that moſt of the deified perſonages never had exiſtence; but were mere titles of the deity, the Sun; as has been in great meaſure proved by Macrobius. Nor was there any thing of ſuch detriment to ancient hiſtory, as the ſuppoſing that the gods of the gentile world had been natives of the countries, where they were worſhiped. They have by theſe means been admitted into the annals of times: and it has been the chief ſtudy of the learned to regiſter the legendary ſtories concerning them; to conciliate abſurdities, and to arrange the whole in a chronological ſeries. A fruitleſs labour, and inexplicable!

for there are in all theſe fables ſuch inconſiſtences, and contradictions, as no art, nor induſtry, can remedy. Hence all, who have expended their learning to this purpoſe, are in oppoſition to one another; and often at variance with themſelves. The greateſt part of the Græcian theology aroſe from miſconceptions and blunders: and the ſtories concerning their gods and heroes were founded on terms miſinterpreted and abuſed. Thus from the word ταφος, which they adopted in a limited ſenſe, they formed a notion of their gods having been buried in every place, where there was a *tumulus* to their honour. I. 449.

Nonnus (l. 18.) makes Jupiter kill Campe: but Diodorus gives the honour to Dionuſus; who is ſuppoſed to have ſlain this monſter at Zaborna in Lybia; and to have raiſed over him, χωμα παμμεγεθες, *a vaſt mound of earth.* This heap of ſoil was in reality a high place or altar; which in after times was taken for a place of burial. Theſe incloſures grew by degrees into diſrepute; and the hiſtory of them obſolete. In conſequence of which the ταφοι, or mounds, were ſuppoſed to be tombs of heroes. The Græcians, who took every hiſtory to themſelves, imagined that their Jupiter and Dionuſus, and their Hercules had ſlain theſe heroes. But what they took for tombs of enemies were in reality altars to theſe very gods; who were not confined to Greece, nor were they of Græcian original. II. 54.

TARTARUS. EREBUS.

It was the prevailing opinion, that the Titans, after their war againſt heaven, were baniſhed to Tartarus, at the extremities of the earth. The ancient Græcians knew very little of the weſtern parts of the world. They therefore repreſent the Titans,

Titans, as in a ſtate of darkneſs; and Tartarus as an infernal region.

Theſe fictions took their riſe from true hiſtory. A large body of Titanians, after the diſperſion, ſettled in Mauritania, which is the region ſtyled Tartarus. Diodorus Siculus (l. 5. p. 334.) mentions the coming of Cronus into theſe parts; he mentions the names of ſeveral; Atlas was one of them, from whom they were named Atlantians. (l. 3. p. 189.) They were looked upon as the offſpring of heaven. However the poets may have repreſented the country, he ſpeaks of it as a happy region; χωραν ευδαιμονα. The mythologiſts adjudged the Titans to the realms of night; and conſequently to a moſt uncomfortable climate; merely from not attending to the purport of the term ζοφος.

Ενθα θεοι Τιτηνες υπο Ζοφῳ ηεροεντι
Κεκρυφαλαι·——Heſiod. Theog. v. 729.

It is to be obſerved, that this word had two ſignifications. Firſt, it denoted the *weſt*, or place of the ſetting ſun. Hence Ulyſſes, being in a ſtate of uncertainty, ſays (Od. K. v. 190.) ου γαρ τ' ιδμεν, οπη ζοφος, ουδ' οπη ηως· *we cannot determine, which is the weſt, or which is the eaſt.* It ſignified alſo *darkneſs:* and from this ſecondary acceptation the Titans of the weſt were conſigned to the realms of night: being ſituated in reſpect to Greece towards the regions of the ſetting ſun. The vaſt unfathomable abyſs, ſpoken of by the poets, is the great Atlantic ocean; upon the borders of which Homer places the gloomy manſions, where the Titans reſided.

The ancients had a notion, that the earth was a widely-extended plain; which terminated abruptly, in a vaſt cliff of immeaſurable deſcent. At the bottom was a chaotic pool, or ocean; which was ſo far ſunk beneath the confines of the world, that, to expreſs

expreſs the depth and diſtance, they imagined, an anvil of iron toſſed from the top would not reach it under ten days. But this mighty pool was the ocean above-mentioned; and theſe extreme parts of the earth were Mauritania, and Iberia: for in each of theſe countries the Titans reſided. They were ſuppoſed to live (being baniſhed thither) in a ſtate of darkneſs beyond the limits of the known world.

— — προσθεν δε, θεων εκτοσθεν ἁπαντων,
Τιτηνες ναιουσι περην χαεος ζοφεροιο.

(Heſiod. Theog. v. 813.) By χαος ζοφερον we muſt certainly underſtand *the weſtern ocean*; upon the borders of which, and not beyond it, theſe Titanians dwelt. By the Nubian Geographer (p. 4. p. 6. p. 156.) the Atlantic is uniformly called according to the preſent verſion *Mare Tenebrarum*. Aggreſſi ſunt mare tenebrarum, quid in eo eſſet, exploraturi.

Another name for Tartarus, to which the poets condemned the Titans and Giants, was Erebus. This, like ζοφος, was a term of twofold meaning. For *Ereb* ſignified both the *weſt*, and alſo *darkneſs*: and this ſerved to confirm the notion, that the Titans were conſigned to the regions of night. But gloomy as the country is deſcribed, and horrid, we may be aſſured from Diodorus (l. 3. p. 189.) that it was quite the reverſe; and we have reaſon to think, that it was much reſorted to; and that the natives for a long time kept up a correſpondence with other branches of their family. Homer (Il. Θ. v. 477.) affords ſome authority for this opinion: and in the Ion of Euripides (v. 796.) Creuſa, being in great diſtreſs, wiſhes, that ſhe could fly away to the people of the weſtern world, which ſhe alludes to as a place of ſecurity.

Αιθ' ὑγρον αν πλαινην αιθερα
Προσω γαιας Ἑλλανιας
Ασερας Ἑσπεριους·
Οιον οἰον αλγος επαθον.

From the words in Homer, and theſe of Creuſa, we may infer, that in the firſt ages it was not uncommon for people in diſtreſs to retire to theſe ſettlements. Probably famine, ſickneſs, and oppreſſion, as well as the inroads of a powerful enemy, might oblige the Iönim to migrate. And however the Atlantic Titanians may have been like the Cimmerians, deſcribed as a people devoted to darkneſs; yet we find them otherwiſe deſcribed by Creuſa, who ſtyles them Ασερας Ἑσπεριους, *the ſtars of the weſtern world.* They were ſo denominated from being the offspring of the original Iönim, or Peleiadæ, of Babylonia; in memory of whom there was a conſtellation formed in the heavens. Theſe Peleiadæ are generally ſuppoſed to have been the daughters of Atlas, and by their names the ſtars in this conſtellation are diſtinguiſhed. III. 56.

TAR, TOR, TARIT.

The firſt navigators, when they traverſed unknown ſeas, and were liable to be entangled among rocks and ſhelves, muſt have laboured under great apprehenſions. To obviate theſe difficulties, and to render the coaſt leſs dangerous; they built upon every hill, and promontory, where they had either commerce or ſettlement, obeliſks, and towers, which they conſecrated to ſome deity. Theſe ſerved in a twofold capacity; as ſeamarks by day, and for beacons by night. As people then made only coaſting voyages, they continually went on ſhore with offerings, to obtain the aſſiſtance of the god, whoever there preſided. Theſe towers were temples; built ſometimes on artificial mounds; but

but generally on natural eminences, that they might be the better ſeen. They were called by the Amonians, who firſt erected them, Tar, and Tor; the ſame as the תור of the Chaldees, which ſignified both a hill and a tower.

Tor-Is ſignifies a fire tower: hence the *turris* of the Romans; and τυρις, τυρρις, τυρσις, τυρσος of the Greeks: who, when the word Tor occurred in ancient hiſtory, often changed it to ταυρος, *a bull*; and invented many idle ſtories in conſequence of this change. Tor-Ophel, or Oph-El was a temple ſacred to the Ophite god Oſiris; this term the Greeks rendered Ταυροπολις. Strabo (l. 16.) ſays, Νησον Ικαριον, και ἱερον Απολλωνος εν αυλῃ, και μανλειον Ταυροπολου. Here, inſtead of Oſiris, or Mithras, the ſerpent deity, the author preſents us with Apollo, the manager of bulls.

Gades was a principal, and moſt ancient ſettlement of the Amonians: here Geryon was ſuppoſed to have reigned. The fine harbour had many Tor, or Towers to direct ſhipping. As it was uſual to imagine the deity to whom the temple was erected, to have been the builder, this temple was ſaid to have been built by Hercules. The Greeks, taking every thing to themſelves, attributed the whole to the hero of Thebes: and as he was ſuppoſed to conquer wherever he came, they made him ſubdue Geryon; and changing the Tor, or Towers, into ſo many head of cattle, they deſcribe him as carrying them off in triumph.

The bulls of Colchis with which Jaſon was ſuppoſed to have engaged, were probably of the ſame nature and original. The people were Amonians; and, for the ſecurity of their trade, they erected towers at the entrance of the Phaſis. Theſe were both light-houſes and temples; and were ſacred to Adorus: and were called Tynador, whence the Greeks formed Tyndarus, Tyndaris, and Tyndaridæ.

They

They were built after ſome, which ſtood near the city Parætonium of Egypt. (v. Dionys. Per. v. 688.)

There are however ſome ſacred towers, which were really denominated Tauri from the worſhip of the myſtic bull, the ſame as the Apis, and Mneuis of Egypt. Such was probably the temple of Minotaurus in Crete, where the deity was repreſented under an emblematical figure; which conſiſted of the body of a man with the head of a bull. In Sicily is a promontory Taurus, called alſo Tauromenium: this latter was an ancient compound, and no part of it of Græcian original. It is the ſame as Menotaurium reverſed: and the figure of the deity was varied exactly in the ſame manner; as is apparent from the coins and engravings which have been found in Sicily. (v. Parut. Sicil.)

Among the Hetrurians this term (Tor) ſeems to have been taken in a more enlarged ſenſe; and to have ſignified a city, or town fortified.

Lycophron (v. 1248.) mentions Ταρχων τε, και Τυρσηνος, αιθωπες λυκοι. From Tarchon there was a city and diſtrict named Tarcunia; from whence came the family of Tarquins, or Tarquinii, ſo well known in the Roman hiſtory. The Amonians eſteemed every emanation of light a fountain; and ſtiled it Ain, and Aines: and as they built light-houſes upon every iſland and inſular promontory, they were in conſequence of it called Aines, Agnes, Inis, Ineſos, Neſos, Nees: and this will be found to obtain in many different languages and countries.

Another name for buildings of this nature was Turit, or Tirit; which ſignified a tower or turret.

Torone in Macedonia ſignifies litterally the Tower of the Sun: but the poets (who miſtook temples for deities, and places for perſons) have formed out of it a female perſonage, and ſuppoſed her

her to be the wife of Proteus. So Amphi-Tirit is merely an oracular tower: but they changed it to a female Amphitrite, and made her the wife of Neptune. Triton is a contraction of Tirit-On, the tower of the Sun: the poets have formed a deity from it, compounded of a man and a fiſh; this could be no other than a repreſentation of Atargatis and Dagon. Pauſanias (l. 9.) mentions a tradition of a Triton near Tanagra, who uſed to moleſt women, when they were bathing in the ſea; and who was guilty of other acts of violence. He was at laſt found upon the beach overpowered with wine; and there ſlain. This Triton was properly a Tritonian prieſt (of a Tritonian temple; and ſuch were eſteemed oracular) they appear to have been very brutal, and great tyrants. This perſon had uſed the natives ill; who took advantage of him, when overpowered with liquor, and put him to death.

The term Tor in different parts of the world occurs ſometimes a little varied. Whether this happened through miſtake, or was introduced for facility of utterance, is uncertain. The temple of the Sun, Tor-Heres, in Phœnicia, was rendered Τριηρης; the promontory Tor-Ope-On in Caria, Triopon; Tor-Hamath in Cyprus, Trimathus; Tor-Hanes in India, Trineſia; Tor-Chom, or Chomus, in Paleſtine, Tricomis. In ancient times the title of Anac was often conferred upon the deities, and their temples were ſtiled Tor-Anac, and Anac-Tor; hence Anactoria, and Ανακτορον.

From Tor-Anac Sicily was denominated Trinacis and Trinacia; (Homer, Od. λ.) which at laſt was changed to Trinacria, from a miſtaken reference to the triangular ſhape of the iſland; for Rhodes was called Trinacia, which was not triangular.

The

The city Τραχιν in Greece was properly Tor-Chun, turris ſacra vel regia, like Tarchon in Hetruria. Chun and Chon were titles, ſaid peculiarly to belong to Hercules: and Trachin was called Heraclea. (Heſych.)

Both the towers, and the beacons on the ſea-coaſts, had the name of Tor-Ain. This the Græcians changed to Τριαινα, and ſuppoſed it to have been a three-pronged fork. The beacon or Torain conſiſted of an iron or brazen frame, wherein were three or four tines, which ſtood up upon a circular baſis of the ſame metal. They were bound with a hoop; and had either the figures of dolphins, or elſe foliage in the intervals between them. They were thus made capable of holding combuſtible matter. This inſtrument was put upon a high pole, and hung ſloping ſea-ward over the battlements of the tower, or from the ſtern of a ſhip; with this they could maintain either a ſmoke by day, or a blaze by night. There was a place in Argos named Triaina; which was ſuppoſed to have been ſo called from the *Trident* of Neptune; to whom it does not appear to have had any relation. It was undoubtedly a tower, called Tor-ain. It ſtood near a fountain, where aroſe the waters of Amumone. I. 399.

Tar, ſignifying a hill or tower, is found in the compoſition of many names of places; as Tarcunia, Taracena, Tarracon in Spain; Tarne (Tar-Ain) which gave name to a fountain in Lydia; Taron (Tar-On) in Mauritania.

Towers of old were either Prutaneia, or light-houſes, and were ſtiled Tor-Is: theſe terms were ſometimes reverſed, and the tower was called Aſtur. Such a one was near ſome hot ſprings, not far from Cicero's Villa. The river too was called Aſtura. I. 94.

TELCHINES

Were ſuppoſed to have made their firſt appearance at the time of a Deluge, which Diodorus would confine to Rhodes; (l. 5.) and Nonnus, (l. 24.) from ſome emblematical repreſentation, has deſcribed them, as wafted over the ocean upon ſeahorſes. They are ſaid, under the character of Heliadæ, to have been very famous for navigation: and through them many uſeful arts were tranſmitted to mankind: τεχνων ευρεσεις, και των εις τον βιον χρησιμων. (Diod. l. 5.) They were likewiſe the firſt introducers of idolatry; and deeply ſkilled in Magia: and we may infer from Diodorus, that they were of the Anakim, or gigantic race, for ſuch are ſaid to have been the firſt inhabitants of Rhodes.

Great confuſion has ariſen from not conſidering, that the deity and prieſt were named alike; and that the people were often comprehended under the ſame title. Helius was called by the Egyptians and other people Talchan: for Tal, the Talus of the Greeks (Suid.) ſignified the Sun. The term Tal-chan, which the Greeks rendered Telchin, ſignified Sol Rex: and under this title he was worſhiped at Lindus in Rhodes. His prieſts alſo and votaries were denominated in the ſame manner. Talus by Apollodorus (l. 1.) is ſaid to have been the ſame as Taurus.

The Telchinian, and Cabaritic rites conſiſted in Arkite memorials. They paſſed from Egypt and Syria to Phrygia and Pontus: from thence into Thrace, and the cities of Greece. They were carried into Hetruria, and into the regions of the Celtæ; and traces of them are to be obſerved as high up as the Suevi. (Tacit. de Mor. Germ.) II. 471.

TEMPLE RITES
in the firſt ages.

The following obſervation muſt be conſtantly remembered; that it was common among the Greeks, not only out of the titles of the deities, but out of the names of towers, and other edifices, to form perſonages, and then to invent hiſtories, to ſupport what they had done. When they had created a number of ſuch ideal beings, they tried to find out ſome relation: and thence proceeded to determine the parentage, and filiation of each, juſt as fancy directed. The truth and neceſſity of this obſervation appear under divers articles.

Some colonies from Egypt and Canaan ſettled in Thrace; and it was their cuſtom in all their ſettlements to form Puratheia; and to introduce the rites of fire, and the worſhip of the Sun. The Proteus of Egypt was a fire tower. The words Purathus and Puratheia, were in the language of Egypt Pur-Ath, and Por-Ait, formed from two titles of the god of fire. Of theſe the Græcians made a perſonage, Προιτος, whoſe daughters, or rather prieſteſſes, were the Prætidæ; and as they held, following the Egyptians, a Cow ſacred, they were ſuppoſed to have been changed into cows. Torone was a Pharos, and ſtiled φλεγραια Τορωνη; the country was called Φλεγρα. Proteus is ſaid to have married Torone. Lycophron, v. 115.

φλεγραιας ωσοις
Στυγνος Τορωνης, ω̣ γελως απεχθεται,
Και δακρυ.

The epithet στυγνος implies a bad character, which aroſe from the cruel rites practiſed in theſe places. In all theſe temples, they made it a rule to ſacrifice ſtrangers, whom fortune brought in their way. Torone ſtood near Pallene, which was ſtiled

Γηγενων τροφος. (Lycoph. v. 127.) Under this character both the ſons of Chus, and the Anakim of Egypt are included. Lycophron (124.) acquits Proteus, and makes his ſons only (by whom are meant the prieſts) guilty of murdering ſtrangers.

Theſe places were courts of juſtice, where the prieſts ſeem to have practiſed a ſtrict inquiſition; and where pains and penalties were very ſevere. The notion of the Furies was taken from hence. Furia is from Ph'ur, ignis, and ſignifies a prieſt of fire. It was on account of the cruelties here practiſed, that moſt of the ancient judges are repreſented as inexorable; and are therefore made judges in hell. (v. Virg. Æn. l. 6. v. 556.)

The temple at Phlegya in Bœotia was probably one of theſe courts; where juſtice was partially adminiſtered, and great cruelties were practiſed by the prieſts. Phlegyas (who was made a perſonage, Vir. Æn. l. 6. v. 618.) was in reality the Sun: ſo denominated by the Æthiopes, or Cuthites; the ſame as Mithras of Perſis. They conſidered him as their great benefactor, and lawgiver: and introduced his worſhip among the natives of Greece.

Minos indeed is ſpoken of as an upright judge: and the perſon alluded to under that character was eminently diſtinguiſhed for his piety, and juſtice. But his prieſts were eſteemed far otherwiſe, for they were guilty of great cruelty. Minos was looked upon as a judge of hell, and ſtiled Quæſitor Minos. He was in reality a deity, the ſame as Menes, and Menon of Egypt; and as Manes of other countries. There was a temple in Crete called Men-Tor, the tower of Men, or Menes. The deity, from a particular hieroglyphic, was ſtiled Minotaurus. To this temple the Athenians were obliged annually to ſend ſome of their prime youth to be ſacrificed; juſt as the people of Carthage

thage uſed to ſend their children to be victims at Tyre. (Diodor. Sic. l. 20.)

The places moſt infamous for theſe cuſtoms were thoſe, which were ſituated upon the ſea-coaſt: and eſpecially thoſe dangerous paſſes, where ſailors were obliged to go on ſhore for aſſiſtance, to be directed in their way. Scylla upon the coaſt of Rhegium was one of theſe: and appears to have been particularly dreaded by mariners. (Homer, Od. M. 222.) There was a rock of that name, but attended with no ſuch peril. (Plin. Ep. 79.) There was a temple on that eminence, and the cuſtoms which prevailed therein, made it ſo deteſted. This temple was a Petra. Homer calls it Σκυλλη Πέιραιη; and the *Dogs*, which are ſaid to have ſurrounded her, were Cahen, or prieſts.

As there was a Men-Tor in Crete, ſo there was in Sicily (reverſed) a Tor-Men, and Tauromenium. There is reaſon to think, that the ſame cruel practices prevailed here. It ſtood upon the river On-Baal, which the Greeks rendered Onoballus. From hence we may conclude, that it was one of the Cyclopian buildings.

Silenus is by Euripides (Cyclops. v. 126.) made to ſay, that the moſt agreeable repaſt to the Cyclops was the fleſh of ſtrangers: no one came within his reach, upon whom he did not feed.

Γλυκυλαλα, φησι, τα κρεα τους ξενους φερειν·
Ουδεις μολων δευρ', ὁστις ου καλεσφαγη.

From theſe accounts ſome have been led to think, that the prieſts in theſe temples did really feed upon the fleſh of the perſons ſacrificed: and that theſe ſtories did allude to a ſhocking depravity; to ſuch, as one would hope, human nature could not be brought. Nothing can be more horrid, than the cruel proceſs of the Cyclops, as it is repreſented by Homer. (Od. I. 389.) And though it be

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veiled under the ſhades of poetry, we may ſtill learn the deteſtation, in which theſe places were held.

One would not be very forward to ſtrengthen an imputation, which diſgraces human nature: yet there muſt certainly have been ſomething highly brutal and depraved in the character of this people, to have given riſe to this deſcription of foul and unnatural feeding. What muſt not be concealed, Euhemerus, an ancient writer, who was a native of theſe parts, of Zancle, and whoſe evidence muſt neceſſarily have weight, did aver, that this beſtial practice once prevailed. Saturn's devouring his own children is ſuppoſed to allude to this cuſtom. And we learn from this writer (v. Lactant. Div. Inſtit. v. 1. c. 13.) that not only Saturn, but Ops, and the reſt of mankind in their days, uſed to feed upon human fleſh. He ſpeaks of Saturn, and Ops, as of perſons, who once lived in the world, and were thus guilty. But the prieſts of their temples were the people to be really accuſed: the Cyclopians, Lamiæ, and Leſtrygons.

It is ſaid of Orpheus by Horace, Cædibus, et victu fædo deterruit. But this could not be true of him; ſince he enjoined the very thing, which he is ſuppoſed to have prohibited. See Clement. Cohort. (p. 11.) In the iſland of Chios it was a religious cuſtom to tear a man limb from limb by way of ſacrifice to Dionuſus. The ſame obtained at Tenedos. Porphyry (περι αποχης. l. 2.) who was a ſtaunch pagan, gives the account, and his evidence muſt be of conſequence. Hence we may learn one ſad truth, that there is ſcarce any thing ſo impious and unnatural, as not at times to have prevailed.

The moſt cruel rites alſo prevailed in Cyprus, which had in great meaſure been peopled by perſons of the collateral branches of Chus, and Canaan.

naan. One of their principal cities was Curium, from Curos (Κυρος) the Sun, to whom it was ſacred. Strangers, whether ſhipwrecked, or otherwiſe diſtreſſed, uſed to fly to the altar of the chief deity, θεου φιλιου, και ξενιου, for protection. But theſe were deſtroyed under an appearance of a religious rite. Whoever laid their hands upon the altar of Apollo, were caſt down the precipice, upon which it ſtood. (Strabo, l. 14.) A like cuſtom prevailed at the Tauric Cherſoneſe. (Herod. l. 4. c. 103.)

Cacus has been repreſented as a ſhepherd, and the ſon of Vulcan. Many ancient divinities, whoſe rites and hiſtory had any relation to Ur in Chaldea, are ſaid to have been the children of Vulcan; nay oftentimes to have been born in fire. There ſtood a temple of old upon the Aventine mount in Latium, which was the terror of the neighbourhood. The cruelties of the prieſts, and their continual depredations, may be inferred from the hiſtory of Cacus. Virg. Æn. l. 8.

Hic ſpelunca fuit, vaſto ſubmota receſſu,
Semi hominis Caci, facies quam dira tegebat,
Solis inacceſſum radiis: ſemperque recenti
Cæde tepebat humus; foribuſque affixa ſuperbis
Ora virûm triſti pendebant pallida tabo.
Huic monſtro Vulcanus erat pater.

As there were Lamii, and Lamiæ, ſo we read of a Cacus, and a Caca. Under the character of Cacus, we have the hiſtory of Cacuſian prieſts; a ſet of people devoted to rapine and murder.

Cocytus was a temple in Egypt, called Co-Cutus; we ſuppoſe it to have been a river: for rivers were generally denominated from ſome town, or temple near which they ran. It was the temple, or houſe of Chus; a place of inquiſition, where great cruelties were exerciſed. Hence the river was eſteemed a river of hell; and was ſuppoſed to have

continual cries, and lamentations reſounding upon its waters. Claudian (de Rapt. Proſer. l. 1.) deſcribed it as the river of tears:

——— preſſo lacrymarum fonte reſedit
Cocytus———. II. 1.

For a further account of Human Sacrifices, ſee Mr. BRYANT'S *Obſervations upon the Ancient Hiſtory of Egypt*. p. 267.

TERAMBUS,

The deity of Egypt; who was called the Shepherd Terambus, is a compound of Tor-Ambus, or Tor-Ambi, the oracular tower of Ham. He is ſaid to have been the ſon of Euſires, Ευσειρου του Ποσειδωνος, and to have come over, and ſettled in Theſſaly near mount Othrys. He is alſo ſaid to have been very rich in flocks; a great muſician, and inventor of the pipe. It is fabled of him, that he was at laſt turned into a bird called Cerambis, or Cerambix: Cerambis is Cer-Ambi, the oracular tower of the Sun. I. 445.

THABION.

The ſymbolical hiſtories of the Eaſtern countries were firſt compoſed by a perſon ſtiled the ſon of Thabion. Prieſts were called the ſons of the deity, whom they ſerved. He was no other than the prieſt of Theba-Iön, the Arkite Dove. II. 466.

THALASSIUS.

Among the Romans it was uſual to ſcatter nuts, and to invoke a deity, called Thalaſſius. (Catull. Epithal. Liviæ. v. 132. Livius. l. 1. c. 9.) The Romans did not know the purport of this obſolete name. Thalaſſius was the god of the ſea, the ſame as Poſeidon; the ſame as Belus, and Zeus. Thalah, according to Beroſus (Euſeb. Chron. p. 6.) was among

among the ancient Chaldeans the name of the ſea. From hence came Thalatta, and Thalaſſa of the Greeks; and the god Thalaſſius of the Romans. II. 391.

THEBA

In Egypt was a moſt ancient Arkite temple: but this muſt be ſpoken with a reference to Chaldea, and Babylonia; for from that quarter the Arkite rites originally proceeded. And the principal place where they were firſt inſtituted, was probably Erech, ſaid to be the firſt city founded in the world. II. 522. Theba was alſo one name of the Ark.

THEBOTHA.

Homer (Od. N. v. 106.) ſpeaking of a myſterious grotto, (it ſtood in the harbour ſacred to Phorcum) ſacred to the nymphs of Ithaca, by which was meant an ancient Arkite Petra, among other circumſtances mentions,

—— ενθα δ' επειτα Τεθαι ϛωσσουσι Μελισσαι.

Theſe words the commentators apply literally to *bees*. But the whole is a myſtery, which probably Homer did not underſtand. Θηϛωθα, from whence the ſtrange word τεθαι ϛωσσουσαι is formed, ſignifies the Ark. (Clem. Alex. Strom. l. 5. perhaps an old Chaldaic term.) The words relate to a temple, where the Meliſſæ of Damater ſang hymns in memory of the Ark Theba, called alſo Thebotha. II. 377.

ΘΕΟΙ ΠΑΤΡΩΟΙ.

Every oracular temple was a Petra, and Petora. Hence it proceeded that ſo many gods were called Θεοι Πειραιοι, and Παιρωοι· we read of Παι Ποσειδωνος Πειραιου (Pindar) Αρτεμις Παιρωα, Apollo, Bacchus, Zeus Patröus, and Veſta Patroa, &c.

The Greeks, whenever they met with this term, even in regions the moſt remote, always gave it an interpretation according to their own preconceptions; and explained θεοι Πατρῳοι, the oracular deities, by dii Patrii, gods of the country. Thus in the Palmyrene inſcription (Gruter. Inſcrip. lxxxiv.) two Syrian deities are characterized by this title.

ΑΓΑΙΒΩΛΩ ΚΑΙ ΜΑΛΑΧΒΗΛΩ
ΠΑΤΡΩΟΙΣ ΘΕΟΙΣ.

Cyrus in his expedition againſt the Medes made vows Ἑστιᾳ Πατρῳᾳ, καὶ Διὶ Πατρῳῳ, καὶ τοις ἀλλοις θεοις. But the Perſians could not mean dii Patrii; for it would be unneceſſary to ſay of a Perſic prince, that he made vows to Perſic deities. This muſt be taken for granted, unleſs there be evidence to the contrary. His vows were made to Mithras, who was ſtiled by the eaſtern nations Pator: his temples were Patra, and Petra, and his feſtivals Patrica. I. 296.

THERMÆ.

Mount Pyrene was ſo called from being a fountain of fire: ſuch mountains often have hot ſtreams in their vicinity, which are generally of great utility. Such were in Aquitania at the foot of this mountain; they were called Thermæ Oneſæ. Oneſa ſignifies ſolis ignis, analogous to Hanes. I. 201.

THETIS.

The garment of Thetis, which the poets mention as given her upon her ſuppoſed marriage with Peleus, was a Pharos. We may learn from Catullus (Epithalam. v. 47.) who copied the ſtory, that the whole alluded to an hiſtorical picture preſerved in ſome tower: and that it referred to matters of great antiquity: though applied by the Greeks to later times, and aſcribed to people of their own nation,

nation, it contained a particular account of the Apotheoſis of Ariadne: who is deſcribed, whatever may be the meaning of it, as carried by Bacchus to heaven. I. 394.

THEUTH,

Thoth, Taut, Taautes, are the ſame title diverſified; and belong to the chief god of Egypt. Euſebius ſpeaks of him as the ſame as Hermes. From Theuth the Greeks formed ΘΕΟΣ; which was their moſt general name of the Deity. Plato (in Phædro) calls him Θευθ. He was looked upon as a great benefactor, and the firſt cultivator of the vine. Anthologia. l. 1.

Πρωτος Θωθ εδαη δρεπανην επι Βοτρυν αγειρειν.

He is alſo ſuppoſed to have found out letters; which was alſo given to Hermes. Suidas ſays, that he was the ſame as Arez, ſtiled by the Arabians Theus Arez, Θευσαρης, and ſo worſhiped at Petra. Inſtead of a ſtatue there was λιθος μελας, τετραγωνος, αλυπωτος. It was the ſame deity, which the Germans and Celtæ worſhiped under the name of Theut-Ait, or Theutates; whoſe ſacrifices were very cruel: Lucan. (l. 1. v. 444.)

Et quibus immitis placatur ſanguine diro
Theutates.——— l. 11.

TIN

Seems to have ſignified a ſacred place for ſacrifice; a kind of high altar. The Greeks generally expreſſed it in compoſition, Τις· hence we read of Opheltis, Altis, Baaltis, Abantis, Abſyrtis. It was in uſe among the ancient Hetrurians and other nations: hence Aventinus, Palatinus, Numantinus, &c. It ſeems to be the ſame as Tan in the Eaſt, which occurs continually in compoſition, as in Indoſtan,

Indoſtan, Mogoliſtan, Chuſiſtan, Pharſiſtan. So Tan-agra, Tan-is, Tyndaris. Palæſtine in Canaan.

Tin in ſome languages ſignified *mud*, or *ſoil*. I. 94.

TIRESIAS,

That ancient prophet, was no other than an oracular tower; a compound of Tor-Ees, and Tor-Aſis; from whence the Greeks formed the name. He was eſteemed a diviner, to whom people applied for advice; but it was to the temple they applied, and to the deity, who was there ſuppoſed to reſide. He is ſaid to have lived nine ages; till he was at laſt taken by the Epigoni, when he died. The truth is, there was a tower of this name at Thebes, built by the Amonians, ſacred to Orus. It ſtood ſo long, and was then demoliſhed. Apollodorus calls him the ſon of Eures (doricè Euares) Hyginus of Eurimus; and in another place Eurii filius, Paſtor. Eurius, Eurimus, Euarez (Uc Arez) are all names of the Sun, or places ſacred to him. Tireſias is called Paſtor, becauſe all the Amonian deities, as well as their princes, were called Shepherds: and thoſe, who came originally from Chaldea, were ſtiled the children of Ur, or Urius. I. 444.

TIT and TITH.

When towers were ſituated upon eminences faſhioned very round, they were by the Amonians called Tith; which anſwers to τίθη, and τίθος in Greek. They were ſo denominated from their reſemblance to a woman's breaſt: and were particularly ſacred to Orus, and Oſiris, the deities of light, who by the Græcians were repreſented under the title of Apollo. Hence the ſummit of Parnaſſus was named Tithorea from Tith-Or. Mounds of

of this nature are often by Pauſanias, and Strabo, termed from their reſemblance μαζοειδεις.

Tithonus, is Tith-On, μαζος ἡλιου, a Pharos ſacred to the Sun. Tethys, the ancient goddeſs of the ſea, was an old tower upon a mount; it is Tith-Is, μαζος πυρος. Thetis ſeems a tranſpoſition of the ſame name; and was probably a Pharos, or Fire-tower near the ſea. I. 417.

TITÆA. TITHANA.

The Giants, whom Abydenus makes the builders of Babel, are by other writers repreſented as the Titans. They are ſaid to have received their name from their mother Titæa. (Dio. Sic. l. 3. p. 190.) By which we are to underſtand, that they were all denominated from their religion and place of worſhip. Ancient altars, which conſiſted of a conical hill of earth, were oftentimes ſtyled λοφος μαζοειδης, Titæa, Τιταια, was one of theſe. It is a term compounded of Tit-Aia; and ſignifies literally *a breaſt of earth*, analogous to τιτθος αιας of the Greeks. Theſe altars were alſo called Tit-an, and Tit-anis, from the great fountain of light, ſtyled An, and Anis. Hence many places were called Titanis and Titana, where the worſhip of the Sun prevailed. Titana was ſometimes expreſſed Tithana, by the Ionians Tithena: and as Titæa was ſuppoſed to have been the mother of the Titans; ſo Tithena was ſaid to be their nurſe. But they were all uniformly of the ſame nature, altars raiſed of ſoil. That Tith-ana was a ſacred mound of earth, is plain from Nonnus (Dionus. l. 40. p. 1048.) who mentions an altar of this ſort in the vicinity of Tyre; and ſays, that it was erected by thoſe earth-born people, the Giants.

Note. Tit is analogous to Tid, of the Chaldeans. There were places named Titareſus from Tit-Ares,

the ſame as Tit-Orus. Orus was the Apollo of Greece. III. 48.

TITANS,

Τίτανες, were properly Titanians; a people ſo denominated from their worſhip, and from the place, where it was celebrated. They are, like Orion and the Cyclopians, repreſented as gigantic perſons; and they were of the ſame race, the children of Anac. The Titanian temples were ſtately edifices, erected in Chaldea, as well as in lower Egypt, upon mounds of earth, λοφοι μαστοειδες, and ſacred to Hanes. Τίτανις, and Τίτανες, are compounds of Tit-Hanes; and ſignify literally μαστος ἡλιου, the conical hill of Orus. They were by their ſituation ſtrong, and probably made otherwiſe defenſible. I. 423.

TITANIAN WAR.

The firſt war of the Titans conſiſted in acts of apoſtaſy, and rebellion againſt heaven: but there was another war, in which they were engaged with a different enemy, being oppoſed by men; and at laſt totally diſcomfited after a long and bitter contention. There were two memorable occurrences, though conſidered by moſt writers as one ſingle event: I mean, the migration of families to their ſeveral places of allotment; and the diſperſion of the Cuthites afterwards. This war is to be diſtinguiſhed from both; being of ſtill later date, yet not far removed from the diſperſion. It was no other than the war mentioned by Moſes, which was carried on by four kings of the family of Shem, againſt the ſons of Ham and Chus; to avenge themſelves of thoſe bitter enemies, by whom they had been greatly aggrieved. Upon the expulſion of this people from Senaar it was, that the ſons of Shem got poſſeſſion of that city, and region: and after this ſucceſs, they proceeded farther, and attacked the

the Titanians in all their quarters. Their purpoſe was either to drive them away from the countries which they had uſurped; or to ſubdue them totally, and reduce them to a ſtate of vaſſalage. They accordingly ſet out with a puiſſant army; and after a diſpute of ſome time, they made them tributaries. But upon their riſing in rebellion after the ſpace of thirteen years, the confederates made a freſh inroad into their countries, *where they ſmote the Rephaims in Aſtaroth Karnaïm*, who were no other than the Titans. (See Gen. xiv. 5. 2 Sam. v. 18. Judith xvi. 8. in the LXX. Procop. Gaz. ad l. 2. Regum. c. 5. Moſ. Chæron. l. 1. c. 5. p. 17.) Cedrenus aſſures us, that there were records in Egypt, which confirmed the account given by Moſes, concerning theſe perſonages of ſo extraordinary ſtature; and that they particularly flouriſhed about the times of Abraham and Iſaac.

The moſt full account of the Titans and their defeat, is to be found in ſome of the Sibylline poetry. The Sibyls were Amonian prieſteſſes; and were poſſeſſed of ancient memorials, which had been for a long time depoſited in the temples where they preſided. A great part of thoſe compoſitions, which go under their name, is not worth being mentioned. But there are ſome things curious; and among theſe is part of an hiſtorical poem, to which I allude. It is undoubtedly a tranſlation of an ancient record, found by ſome Græcian in an Egyptian temple; and though the whole is not uniform, nor perhaps by the ſame hand, yet we may ſee in it ſome fragments of very curious hiſtory.

Αλλ' ὁπόταν μεγαλοιο Θεου τελεωνται απειλαι, &c.

" But when the judgments of th' almighty God
Were ripe for execution; when the Tower
Roſe to the ſkies upon Aſſyria's plain,

And

And all mankind one language only knew:
A dread commiſſion from on high was given
To the fell whirlwinds, which with dire alarm
Beat on the Tower, and to its loweſt baſe
Shook it convuls'd. And now all intercourſe,
By ſome occult, and overruling power,
Ceas'd among men: by utterance they ſtrove
Perplex'd and anxious to diſcloſe their mind;
But their lip fail'd them; and in lieu of words
Produc'd a painful babbling ſound: the place
Was hence call'd Babel; by th' apoſtate crew
Nam'd from th' event. Then ſever'd far away
They ſped uncertain into realms unknown:
Thus kingdoms roſe; and the glad world was fill'd.
" 'Twas the tenth age ſucceſſive, ſince the Flood
Ruin'd the former world; when foremoſt far
Amid the tribes of their deſcendants ſtood
Cronus, and Titan, and Jäpetus*,
Offspring of Heaven and Earth: hence in return
For their ſuperior excellence they ſhar'd
High titles, taken both from Earth and Heaven.
For they were ſurely far ſupreme; and each
Rul'd o'er his portion of the vaſſal world,
Into three parts divided: for the earth
Into three parts had been by Heaven's decree
Sever'd; each his portion held by lot.
No feuds as yet, no deadly fray aroſe;

* From a common notion that Jäpetus was Japhet, this name is aſſigned to one of the three brothers: and the two others are diſtinguiſhed by the names of Cronus, and Titan. But they are all three indeterminate titles. Jäpetus was a Titanian; and is mentioned as ſuch by Diodorus. (l. 5.) He was one of the brood, which was baniſhed to Tartarus, and condemned to darkneſs. (See Homer Il. Θ. 478.) He is alſo mentioned as an earth-born Giant; one of the prime apoſtates in Virgil. (Georg. l. 1. 270.) The hiſtory of Jäpetus had no relation to Japhet. Ιαπετος εις των Γιγαντων. Sch. in Hom. ſupra. *Jäpetus was one of the Giants.*

For

For the good ſire with providential care
Had bound them by an oath: and each well knew
That all was done in equity, and truth.
But ſoon the Man of Juſtice left the world,
Matur'd by time, and full of years. He died:
And his three ſons, the barrier now remov'd,
Riſe in defiance of all human ties,
Nor heed their plighted faith. To arms they fly,
Eager and fierce: and now their bands compleat,
Cronus and Titan join in horrid fray;
Rule the great object, and the world the prize.
" This was the firſt ſad overture to blood;
When war diſclos'd its horrid front; and men
Inur'd their hands to ſlaughter. From that hour
The gods wrought evil to the Titan race;
They never proſpered."

This Sibylline hiſtory is of conſequence. It has been borrowed by ſome Helleniſtic Jew, or Gnoſtic, and inſerted amid a deal of traſh of his own compoſing. The ſuperior antiquity of the above is plain, from its being mentioned by Joſephus. (Antiq. l. 1. c. 4. See alſo Athenagoras. Leg. p. 307. Thophil. ad Antol. l. 2. p. 371.) The verſes contain a very intereſting hiſtory; and are tolerably preciſe, if we conſider the remoteneſs of the times ſpoken of. We have an accurate account of the confuſion of ſpeech, the demolition of the tower of Babel, and of the Titanian war which enſued. And we are moreover told, that the war commenced in the tenth generation after the Deluge; and that it laſted ten years; and that it was the firſt war, in which mankind were engaged. The author, whoever he may have been, ſeems to allude to two quarrels. The one was with the head of the family, and proceeded from a jealouſy and fear, leſt he ſhould have any more children: as that would be a detriment in poſſeſſion to thoſe, whom

whom he already had. (See Sibyll. verſes. l. 3. p. 227.) Something of this nature runs through the whole of the Pagan mythology. The other quarrel began through ambition, and a deſire of rule among the Titans: and terminated in their ruin. Abydenus (Euſeb. P. E. l. 19. c. 14. p. 416. See alſo Athenag. Leg. p. 315.) conformably to the account above given, mentions, that ſoon after the demolition of the tower commenced the war between Cronus and Titan: and that it was carried on by people of uncommon ſtrength and ſtature. Eupolemus alſo calls them Giants; (Euſeb. P. E. l. 9. c. 17. p. 418.) and ſays, that they were ſcattered over the face of the earth.

The ſacred writings take notice of the concluſion of the war, which ended almoſt in the extirpation of ſome families; eſpecially of thoſe, which were properly Titanian. And that this was the ſame war which happened in the time of Abraham, is manifeſt from its being in the tenth generation from the Deluge: for Abraham was tenth in deſcent from Noah; and conſequently from the Deluge. In Moſes indeed we read only of the concluſion: but the Gentile writers give a detail of the whole procedure from the beginning of the quarrel. We accordingly find, that there were three brothers, and three families; one of which was the Titanian: that they had early great jealouſies, which their father, a juſt man, foreſaw, would, if not prevented, become fatal. He therefore appointed to each a particular portion in the earth; and made them ſwear, that they would not invade each other's right. This kept them during his lifetime in order: but after his demiſe, the Titans commenced hoſtilities, and entered into an aſſociation againſt the family of Shem. When they firſt formed themſelves into this confederacy, they are ſaid to have raiſed an altar: and upon this they ſwore

never to abandon the league nor to give up their pretenſions. This altar was the work of the Cyclopians, a people who ſeem to have been wonderfully ingenious: and it is thought that the Chaldeans in memorial of this tranſaction inſerted an altar in their ancient ſphere. (Eratoſthenes. Aſter. Θυσιαστηριον. p. 14.) Some however think, that it was placed there upon another account; in memorial of the firſt altar raiſed after the Flood.

From the ſacred hiſtorian we may infer, that there were two periods of this war. Heſiod (Theog. v. 629. 636.) takes notice of both. In the ſecond engagement the poet informs us, that the Titans were quite diſcomfited, and ruined: and, according to the mythology of the Greeks, they were condemned to reſide in Tartarus, at the extremities of the known world. III. 71.

TITIUS

Is by the poets repreſented as a ſtupendous being, an earth-born giant; Virg. Æn. l. 6. 595.

Terræ omniparentis alumnum,
— per tota novem cui jugera corpus
Porrigitur.

By which is meant, that he was a tower, erected upon a conical mount of earth, which ſtood in an encloſure of nine acres. He is ſaid to have a vulture (Homer ſays two) preying upon his heart, or liver. Prometheus is fabled to have had an eagle preying upon his heart. Theſe ſtrange hiſtories are undoubtedly taken from the ſymbols and devices, which were carved upon the front of the ancient Amonian temples: and eſpecially thoſe of Egypt. Prometheus was worſhiped by the Colchians as a deity; and had a temple and high place, called Πέτρα Τυφαονια, upon mount Caucaſus: and the device upon the portal was Egyptian, an

eagle over a heart. The magnitude of thoſe perſonages was taken from the extent of the temple incloſures. I. 425.

TORTOISE

Was admitted into the Egyptian ſymbolical deſcriptions: and was repreſented as the ſupport of the world. The Brahmins of India at this day have a notion that the earth reſts upon the horns of an Ox, or Cow; which ſtands upon the back of a Tortoiſe. The Egyptians uſed to put this emblem upon the ſhrines of Venus. The ſame goddeſs was deſcribed by the people of Elis with her foot upon the back of this animal, to denote her relation to the Sea. II. 398.

TOURS,

A city in Gaul, called Ταυροις by Stephanus, was the capital of the ancient Turones. It is ſaid to have been named from Taurus, *a bull*, which was an emblem of a ſhip: though they ſuppoſe it to have been the παρασημα of that ſhip, by which the firſt colony was brought. There was a curious piece of ancient ſculpture in the ſame country, of which the Abbe Banier (Mythol. Vol. 3. B. 6.) has given a ſhort account. It was placed upon the gate of the Hotel Dieu of Clermont, and repreſented a Celtic divinity. It was the figure of a woman's head with wings diſplayed above; and two large ſcales ariſing out of the ſide of the head near the ear. This head was encompaſſed with two ſerpents whoſe tails were hidden beneath two wings. Some took the head, which was ſet off with a beautiful countenance, to have been that of Meduſa: others, certainly nearer the truth, of Dagon, or Derceto. The name of the perſonage repreſented by this hieroglyphic is ſaid to have been Onuava. II. 441.

ΤΡΑΧΩΝ,

Trachon, (corrupted for Tarchon.) There were two hills of this denomination near Damaſcus; from whence undoubtedly the Regio Traconitis received its name. Theſe were hills with towers; beautiful to behold. This term ſeems to have been ſtill farther ſophiſticated by the Greeks, and expreſſed Δραχων: from whence in great meaſure aroſe the notion of virgins, and treaſures being guarded by ſleepleſs Dragons. When the Greeks underſtood that in theſe temples people worſhiped a ſerpent deity, they concluded that Trachon was a ſerpent; and hence came the name of Draco to be appropriated to ſuch an animal. For the Draco was an imaginary being. All the poetical accounts of heroes engaging with dragons, have ariſen from a miſconception about theſe towers and temples; which theſe perſons either founded, or elſe took in war. Or if they were deities, of whom the ſtory is told; theſe temples were erected to their honour. But the Greeks made no diſtinction: they were fond of heroiſm: and no Colony could ſettle any where, and build an Ophite temple, but there was ſuppoſed to have been a contention between a hero and a dragon. I. 421.

TRIAD.

Cronus was certainly Noah; and Proclus gives us this covert hiſtory of him; Βασιλευς Κρονος ὑποσ-αἰης—της εϛι αμειλιχἰου Τριαδος. (in Plat. Timæum. l. 5. c. 10.) What ſome by miſtake uſed to render μειλιχος, and μειλιχιος, he has expreſſed αμειλιχἰος. This is a Græcian word formed from the ancient terms Melech, and Melechat, to which it had no relation. The purport of the mythology, which he copied, may be eaſily made out. It ſignified that Cronus, or Noah, was the founder of the Royal

Triad. Proclus ſays, that Cronus had the title of Κορονονους; which we may be aſſured was originally Κοιρανος Νους. By this is ſignified the *great Ruler*, the head of all; in other words the *Patriarch Noah*. As all mankind proceeded from the three great families, of which the Patriarch was the head; we find this circumſtance continually alluded to by the ancient mythologiſts. And the three perſons, who firſt conſtituted thoſe families, were looked upon both as deities, and kings: ſo that we may be pretty certain, that the Αμειλικλος Τριας, however ſophiſticated, meant originally the *Royal Triad*.

Some very learned perſons have thought that they diſcovered an alluſion to a myſterious truth of another nature in the Triad of Plato, and of his followers. But if we collate, what theſe writers have added by way of explanation, we ſhall, I believe, find that they had no idea of any ſuch myſtery; and that the whole of what they have ſaid is a refinement upon an ancient piece of hiſtory.

Heſiod (O. et D. v. 111.) ſpecifies more particularly who theſe three perſons were, and when they lived. Οι μεν υπο Κρονου ησαν: in whoſe reign was the golden age, when the life of man was at its greateſt extent.

Αυλαρ επει κεν τουλο γενος καλα γαια καλυψεν,
Οι μεν Δαιμονες εισι—
Εσθλοι, επιχθονιοι, φυλακες θνητων ανθρωπων.

Theſe were the Βασιλεις, or Royal perſonages, of Orpheus and Plato: out of which was conſtituted the αμειλικλος Τριας of Proclus. II. 278.

TRIPOS.

Apollo, who is ſuppoſed by moſt to have been victor in his conflict with the Pytho, is by Porphyry ſaid to have been ſlain by that ſerpent. Pythagoras affirmed, that he ſaw his tomb at Tripos in

in Delphi, (Porphyr. vita Pythagoræ.) and wrote there an epitaph to his honour. The name of Tripos is ſaid to have been given to the place, becauſe the daughters of Triopus uſed to lament there the fate of Apollo. But Apollo and the Python were the ſame; and Tripus and Triopus, was a variation for Tor-Opus, the Serpent-hill, or temple, where they were both worſhiped, being one and the ſame deity. The daughters were the prieſteſſes of the temple, who chaunted hymns in memory of the Serpent. What is very remarkable, the feſtival was originally held upon the ſeventh day. I. 464.

TROPHONIUS

Was a ſacred tower; being compounded of Tor-Oph-On. It was an oracular temple, ſituated near a vaſt cavern; and the reſponſes were given by dreams. I. 444.

TYPHON.

The fable of the Mundane Egg, and of Typhon, ſeems to be of the ſame original and purport: for Typhon ſignified a Deluge. The overflowing of the Nile was called by the Egyptians Typhon. When Venus was ſaid to have taken the form of *a fiſh*; it was in order to fly from Typhon, whom ſhe is ſuppoſed to have eſcaped, by plunging into the waters of Babylonia. (Manilii Aſtron. l. 4. Ovid. Faſt. l. 2.)

There was a Typhon, which ſignified a high altar: but the Typhon of the preſent article ſignified a mighty whirlwind and inundation; and it oftentimes denoted the Ocean; and particularly the Ocean in a ferment. For as Plutarch obſerves (Is. et Os.) by Typhon was underſtood any thing violent and unruly. Both were derived from Tuph; which ſeems here to have been the Suph of the

Hebrews. (S and T are often convertible, as θαλασσα, θαλατία; &c.) By this they denoted a whirlwind. Euripides (Phœniſſæ. v. 1170.) expreſſes it Tuphos:

Αταλαντης γονος
Τυφως πυλαισιν ως τις εμπεσων.

τυφων, ανεμος μεγας. Heſych.

The hiſtory of Typhon is attended with ſome obſcurity. The Græcians have comprehended ſeveral characters under one term, which the Egyptians undoubtedly diſtinguiſhed. The term was uſed for a title, as well as a name: and ſeveral of thoſe perſonages, which had a relation to the Deluge, were ſtyled Typhonian, or Diluvian. The real Deity, by whom the Deluge was brought upon the earth, had the appellation of Typhonian; by which was meant Diluvii Deus. It is well known that the Ark was conſtructed by a divine commiſſion: in which God incloſed the Patriarch and his family. Hence it is ſaid, that Typhon made an Ark of curious workmanſhip, that he might diſpoſe of the body of Oſiris. Into which Oſiris entered, and was ſhut up by Typhon. (Plut. Is. et Os.) The ſtay in the Ark was eſteemed a ſtate of death, and of regeneration. The paſſage to life was through the door of the Ark, which was formed in its ſide. Through this the Patriarch made his deſcent: and at this point was the commencement of time. This hiſtory is obſcurely alluded to in the account of Typhon: of whom it is ſaid, that, without any regard to time or place, he forced a paſſage; and burſt into light through the ſides of his mother (the Ark was ſpoken of as the Mother of mankind.) This return to light was deſcribed as a revival from the grave. II. 321.

U.

UCH,

EXPRESSED alſo Ach, Och, Οχα, was a term of honour among the Babylonians, and the reſt of the progeny of Chus: and occurs continually in the names of men and places, which have any connection with their hiſtory. The name of Oſiris ſeems to have been Uc-Sehor, and Uc-Sehoris. Iſiris, Uſiris, and Oſiris ſeem to be all Uc-Sehoris ſoftened, and accommodated to the ears of Greece. El-Uc, the Λυκος of the Greeks, was the name of the Sun: hence, wherever this term occurs in compoſition, there will be commonly found ſome reference to that deity, or to his ſubſtitute Apollo. e. g. Perſons, Lycorus, Lycomedes; places, Leuce, Leuca, Λυκια, Leucas, Leucate. (v. Delphi.) Near Parnaſſus was a town called Lycorea, ſacred to the god of Light. From Lucos in this ſenſe came Lux, Luceo, Lucidus, and Jupiter Lucetius, of the Latines: and Λυχνος, Λυχνια, Λυχνευω, of the Greeks: alſo Λυκαβας, and Αμφιλυκος. Hence inſcriptions DEO LEUCANIÆ: which term ſeems to denote, Sol-Fons. Λυκοφρων, which ſome would derive from Λυκος, *a wolf*, ſignifies a perſon of an enlightened mind. Groves were held very ſacred: hence lucus, which ſome would abſurdly derive a *non lucendo*, was ſo named from the deity there worſhiped.

This term Υκ was obſolete, and ſcarce known in the times when Greece moſt flouriſhed. The only perſon who ſeems knowingly to have retained this word, and to have uſed it out of compoſition, is Homer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to ancient terms with a degree of enthuſiaſm; and introduced them at all hazards, though he many times did not know their meaning. This word he has preſerved, and makes uſe of it adverbially in its proper ſenſe, when he deſcribes any one ſuperlatively great, and excellent. It always precedes the ſame word, αριστος; a word borrowed from Egypt and Chaldea. (v. Compariſon.)

Orpheus indeed makes uſe of it in the hymns aſcribed to him; but they are of later date, and manifeſt imitations of Homer. Euripides has retained it under the term Οχος. Suppl. v. 131.

From Uc and Uch came Euge: alſo Ευχη, Ευχομαι, Ευχωλη.

From Uc-El came Euclea ſacra; and Ευκλος Ζευς. Ευκλεια, Αρτεμις. I. 76.

VENUS.

When the Cuthite Shepherds came into Egypt, they made Memphis the ſeat of royal reſidence: and hard by was the nome of Aphrodite, and the Arabian nome, which they particularly poſſeſſed: and which in conſequence of it were both ſtiled the regions of the Cuthim. Hence came the title of Aphrodite Chruſe: this is plainly the Cuthite Venus; the deity of the Cuthim. I. 362.

A bearded Apollo was uncommon; but a Venus Barbata muſt have been very extraordinary: yet ſhe is ſaid to have been thus exhibited in Cyprus, under the name of Aphroditus. (Heſych. Servius in Virg. Æn. l. 2. v. 632.) Calvus ſpeaks of her as maſculine: pollentemque *deum* Venerem. (v.

Macrob. Sat. l. 3. c. 8.) She was looked upon as prior to Zeus, and to moſt other of the gods, I. 313.

As Venus was no other than the ancient Iönah, we ſhall find in her hiſtory numberleſs circumſtances relating to the Noachite Dove, and to the Deluge. Thus Dione or Venus is ſaid to have riſen from the ſea; to preſide over waters; to appeaſe the troubled ocean; to cauſe by her preſence an univerſal calm; that to her were owing the fruits of the earth; and that the flowers of the fields were renewed by her influence. She was the Οινας of the Greeks; whence came the Venus of the Latines. The addreſs of Lucretius (l. 1. v. 1.) to this goddeſs is founded on traditions, which manifeſtly allude to the hiſtory of the Arkite Dove, and afford wonderful evidence in its favour.

Æneadum genetrix, hominum divûmque voluptas,
Alma Venus —— —— —— —— ——
Quæ mare navigerum, quæ terras frugiferentes
Concelebras; per te quoniam genus omne animantûm
Concipitur, viſitque exortum lumina Solis;
Te, dea, te fugiunt venti; te nubila cœli,
Adventumque tuum: tibi ſuaves dædala tellus
Submittit flores: tibi *rident æquora ponti*;
*Pacatum*que nitet diffuſo lumine *cœlum*. II. 317.

There was a city Arca in mount Libanus; from which undoubtedly Venus Architis had her name; and upon which mount ſhe had a temple. 335.

She was called Dionæa, a compound of De Iöne, 340.

She was the ſame deity as Juno under a different title. Hence in Laconia there was an ancient ſtatue ſtiled Venus Junonia. 344.

There are ſome verſes in Nonnus (l. 41.) which contain an addreſs to Venus Cuthereia, who roſe from

from the ſea; and have many alluſions to the Noachic Dove, to the new birth of the world, and the renovation of time and ſeaſons.

Ῥιζα θιου Κυθερεια, φυλοσπορε, μαια γενεθλης,
Ελπις ὁλου κοσμοιο, τεης ὑπο νευμαλι βουλης,
Απλανεες κλωθουσι πολυπροπα νημαλα Μοιραι·
Ειρομενη θεσπιζε, και ὡς θιοιο τιθηνη,
Ὡς τροφος Αθαναλων, ὡς συγχρονος ἡλικι κοσμῳ,
Ειπε, κ. τ. λ.

We find that the thread of life had been interrupted; but from the appearance of Venus, the Dove, it was renewed by the Fates, and carried on as before. 370.

She was alſo called Πονλια, Επιπονλια, Λιμενια, Πελαγια, Αναδυομενη; alſo Ουρανια, Genetrix, Mater Deûm, Genelillis. 318. n.

URANIA

Is derived from Ur-Ain, and ſignified the Fountain of Light. I. 57.

URIA

And Oraia, however differently expreſſed, ſignify literally the land of Ur. II. 178.

VULCAN.

Some writers, among whom is Gale, think him to be Tubalcain, mentioned Gen. iv. 22. Philo Biblius (ap. Euſebium P. E. l. 1. c. 10.) ſpeaking of Chruſor, a perſon of great antiquity, and who is ſaid firſt to have manufactured iron, ſuppoſes him to have been Vulcan. Bochart (Geogr. Sac. l. 2. c. 2.) derives his name from Chores Ur, an artificer in fire. Theſe learned men do not conſider, that though the name, to which they refer, be ancient, and oriental, yet the character, and attributes, are comparatively modern, having been introduced from

from another quarter. Vulcan the blackſmith, the maſter of the Cyclops, and who forged iron in mount Ætna, was a character familiar to the Greeks and Romans. But this deity among the Egyptians, and Babylonians, had nothing ſimilar to this deſcription. They eſteemed Vulcan as the chief of the gods, the ſame as the Sun: and his name is a ſacred title, compounded of Baal-Cahen, Belus ſanctus, vel princeps: equivalent to Orus, or Oſiris. If the name were of a different original, yet it would be idle to ſeek for an etymology founded on later conceptions, and deduced from properties not originally inherent in the perſonage. According to Hermapion (Marcellinus. l. 22. c. 15.) he was looked upon as the ſource of all divinity, and in conſequence of it the inſcription upon the portal of the temple at Heliopolis was Ἡφαιϛῳ τῳ Θεων Πατρι. In ſhort, they who firſt appropriated the name of Vulcan to their deity, had no notion of his being an artificer in braſs or iron: or an artificer in any degree. Hence we muſt be cautious in forming ideas of the ancient theology from the current notions of the Greeks, and Romans: and more eſpecially from the deſcriptions of their poets. I. 139.

The fable of Vulcan, who was thrown down from heaven, and caſt into the ſea, is founded upon the ſtory of the overthrow of Babel, and the ſuppoſed periſhing of Nimrod therein.

He is ſaid to have been the ſon of Juno, and deteſted by his mother, who threw him down with her own hands. (Homer H. to Apollo. v. 317. It related probably to the abolition of Fire-worſhip at the deſtruction of Babel.)

Many writers ſpeak of him as being thrown off from the battlements of a high tower by Jupiter: and there is a paſſage to this purpoſe in Homer (Il. A. 591.) which has embarraſſed commentators; though

though I do not think it very obſcure, if we conſider the hiſtory to whom it relates.

Ριψε ποδος τελαγων απο Βηλου θεσπεσιοιο.

The poet, who was a zealous copier of ancient mythology, mentions, that Vulcan was caſt down by Jupiter from an eminence. He ſays, that he was thrown απο Βηλου; which muſt certainly ſignify απο πυργου Βηλου, or αφ' ἱερου Βηλου; for the ſentence is manifeſtly elliptical.

He ſeiz'd him by the foot, and headlong threw
From the high tower of Belus.

This is the purport of the paſſage; and it is conſonant to all hiſtory. III. 47.

W.

WRITERS SACRED.

THEY ſeem to have laid down an excellent rule, which would have been attended with excellent utility, had it been univerſally followed: this was, of exhibiting every name, as it was expreſſed at the time when they wrote, and by the people, to whom they addreſſed themſelves. If this people through length of time did not keep up to the original etymology in their own pronunciation, it was not neceſſary for the ſacred Penmen to maintain it in their writings. They wrote to be underſtood: but they would have defeated their own purpoſe, if they had called things by names, which no longer exiſted. If length of time had introduced any variations, to thoſe

thoſe changes they attended, e. g. What was called Shechem by Moſes (Gen. xxxiv. 4.) is termed Σιχαρ, or Συχαρ by the Apoſtle. (John iv. 5.) Quirinus, or Quirinius is Curenius, Luke ii. 2. Bethbara, Judges vii. 24. is Bethabara, John i. 28. Almug, 1 Kings x. 11. is Algum, 2 Chron. ii. 8. Ram, 1 Chron. ii. 10. is Matth. i. 5. Aram, &c. I. 58.

Z.

ZODIAC.

MANY of the Conſtellations are apparently of Egyptian original; and were deſigned as emblems of their gods, and memorials of their rites and mythology. The Zodiac, which Sir Iſaac Newton ſuppoſed to relate to the Argonautic expedition, was an aſſemblage of Egyptian hieroglyphics. Aries, which he refers to the golden fleece, was a repreſentation of Amon; Taurus of Apis; Leo of Arez, the ſame as Mithras, and Oſiris; Virgo with the ſpike of corn was Iſis. They called the Zodiac the grand aſſembly, or ſenate, of the twelve gods, εν δωδεκαθομοριᾳ Θεοι Βουλαιοι. The planets were eſteemed Ῥαβδοφοροι, lictors and attendants, who waited upon the chief deity, the Sun. Theſe (the Egyptians) were the people who firſt obſerved the influences of the ſtars; and diſtinguiſhed them by names: and from them they came to Greece. (Schol. in Apollon. Argon. l. 4. v. 261.) II. 483.

ZOROASTER.

By Zoroaſter was denoted both the deity, and alſo his prieſt. It was a name conferred upon many perſonages.

Of men, ſtiled Zoroaſter, the firſt was a deified perſonage, reverenced by ſome of his poſterity, whoſe worſhip was ſtiled Magia, and the profeſſors of it Magi. His hiſtory is therefore to be looked for among the accounts tranſmitted by the ancient Babylonians, and Chaldeans. They were the firſt people ſtiled Magi; and the inſtitutors of thoſe rites, which related to Zoroaſter. From them this worſhip was imparted to the Perſians, who likewiſe had their Magi. The Perſians were originally named Pereſians, from the deity Perez, or Parez the Sun; whom they alſo worſhiped under the title of Zor-After.

It may be worth while to conſider the primitive character, as given by different writers. He was eſteemed the firſt obſerver of the heavens; and it is ſaid that the ancient Babylonians received their knowledge of Aſtronomy from him. He was looked upon as the head of all thoſe, who are ſuppoſed to follow his inſtitutes; conſequently he muſt have been prior to the Magi, and Magia, the prieſts, and worſhip, which were derived from him. Of what antiquity they were may be learned from Ariſtotle. (Diog. Laert. proœm.) *They were prior even to the Egyptians.* In his childhood he is ſaid to have been under the care of Azonaces; in proceſs of time he was greatly enriched in knowledge, and became in high repute for his piety and juſtice. He firſt ſacrificed to the gods, and taught men to do the ſame. He likewiſe inſtructed them in ſcience; and was the firſt who gave them laws. The Babylonians ſeem to have referred to him every thing, which by the Egyptians was attributed to Thoth and

and Hermes. He had the title of Zarades, i. e. the lord of light, and is equivalent to Orus, Oromanes, and Oſiris. It was ſometimes expreſſed Zar-Atis, the lord of fire, and ſuppoſed to belong to a feminine deity of the Perſians. Moſes Chorenenſis (l. 1. c. 5.) ſtiles him Zarovanus, and ſpeaks of him as the father of the gods. It is ſaid of him that he had a renewal of life: and that whilſt he was in the intermediate ſtate of death, he was inſtructed by the gods. Some ſpeak (D. Chryſoſt. Orat. Boryſth.) of his retiring to a mountain of Armenia, where he had an intercourſe with the deity: and when the mountain burned with fire, he was preſerved unhurt. The place to which he retired, according to the Perſic writers, was in the region called Adarbain; where was the greateſt Puratheion in Aſia. This region was in Armenia. To him has been attributed the invention of magic; which notion has ariſen from a miſapplication of terms. The Magi were prieſts, and they called religion in general Magia. They, and their rites, grew into diſrepute; in conſequence of which they were by the Greeks called απαλτωνες φαρμακευται: but the Perſians of old, eſteemed them very highly. By Zoroaſter being the author of the Magia, is meant, that he was the firſt promoter of religious rites, and the inſtructer of men in their duty to God.

The war between Ninus and Zoroaſter of Bactria relates probably to ſome hoſtilities carried on between the Ninivites, and the Bactrians, who had embraced the Zoroaſtrian rites. Their prieſts, or prince, for they were of old the ſame, was named Oxuartes (Diod. Sic. l. 2.) but from his office had the title of Zoroaſter; which was properly the name of the Sun, whom he adored. This religion began in Chaldea; and it is expreſsly ſaid of this Bactrian king, that he borrowed the knowledge of it

it from that country, and added to it largely; when the Perſians gained the empire in Aſia, they renewed theſe rites, and doctrines. Theſe rites were idolatrous; yet not ſo totally depraved, and groſs, as thoſe of other nations. They were introduced by Chus; at leaſt by the Cuthites; a branch of whom were the Pereſians, or Perſians. The Cuthites of Chaldea were the original Magi, and they gave to Chus the title of Zoroaſter Magus, as being the firſt of the order. But titles were not always determinately appropriated: nor was Chus the original perſon, who was called Zoroaſter. There was another beyond him, who was the firſt deified mortal, and the *Prototype* in this worſhip.

The purport of the term Zoroaſter is by ſome ſaid to be *the living ſtar*; as if of Græcian etymology, from ζωον, and αστηρ. The latter among many nations did ſignify *a ſtar*. But by Zoro-Aſter was certainly meant Sol Aſterius. Zor, Sor, Sur, Sehor, among the Amonians always related to the Sun. In conſequence of this, we find that his temple is often called Beth-Sur, and Beth-Sura. It was alſo called Beth-Sor, and Beth-Soron.

That Suria was not a provincial title is plain from the Dea Suria being worſhiped at Eryx in Sicily; and from an inſcription to her at Rome. She was worſhiped under this title in Britain, as we may infer from an inſcription at Sir Robert Cotton's, Cambridgeſhire.

DEÆ SURIÆ
SUB CALPURNIO
LEG. AUG. &c.

The Græcians therefore were wrong in their etymology. The origin of the miſtake is eaſily traced. When they were told that Zor-Aſter was the ſame as Zoan-Aſter, they by an uniform mode of

of miſtake expreſſed the latter Ζωον; and interpreted Zoroaſter Αστρα Ζωον. But Zoan ſignified the Sun. Both Zor-Aſter, and Zoan-Aſter, ſignified Sol Aſterius. The Meno-Taur, and Taur-Men, were ſometimes called ſimply Taurus; which was alſo called Aſter, and Aſterius. ὁ Αστηριος ὁυλος εστιν ὁ και Μινοταυρος. (Lycoph. Schol. v. 1301.) This Taur-Aſter is exactly analogous to Zor-Aſter. It was the ſame emblem as the Mneuis, or ſacred bull of Egypt; which was deſcribed with a ſtar between his horns. II. 128.

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FINIS.

ERRATUM.

Page 257, line 18, *after* προσινεχθηναι, *insert*, Larnaſſus ſeems to be a compound of Laren-Naſos. Nees, νησος, νασος, ſignified of old, not only an iſland, but any hill or promontory. The Acropolis at Thebes in Boeotia was called νησος.

MUSEUM BRITANNICUM